

THE LUTHERAN

“Stand fast in the liberty wherewith Christ hath made us free”

Introductory
President's Message
Executive Board
Secretary Greever
Foreign Missions
Treasurer Miller
National Lutheran
Council
Women's Missionary
Society
American Missions
Deaconess Work
Parish and Church
School
Education
Publication
Social Missions
Adjudication
Pensions
Laymen's Movement

(To be continued)

Convention Number

Reports of

U. L. C. A. Business
transacted
At Omaha, Nebraska
October 9-16, 1940

Of Course We'll Succeed

By the Rev. Paul C. Empie, Assistant
Director



"WE KNOW you have to put up a good front and be optimistic and all that, Pastor Empie, but just between us—let's say, off the record—do you really expect to get the \$500,000?" Such questions, often in a skeptical vein, sometimes in anxious concern, are constantly thrown at us.

Certainly we expect to raise the \$500,000, and more! Knowing full well the hazards of such a statement, here are our reasons for it:

1. Because more than 2,000,000 adult Lutherans, including their officers and organizations, are *actually* as well as officially behind this appeal.

2. Because forty regional directors throughout the country are promoting it with enthusiasm and energy, practically on a full-time basis.

3. Because nearly all of the Church's publications, missionary societies, youth organizations, and other auxiliaries have endorsed it and promised to support it.

4. Because pastors' letters are streaming into our office, commending the literature and asking for extra supplies of it.

5. Because everywhere we have been, pastors have readily recognized the urgency of the situation, and promised complete co-operation in spite of local problems.

6. Because it is such an inescapable challenge that none of us will dare face the condemnation and scorn which failure will bring upon us.

7. Because we are firmly convinced that it is God's will for the Lutheran Church in America to do this thing. His will shall be done on earth, as it is in heaven.

The Spirit That Counts

A retired pastor living in the West sends us three dollars, taken out of his meagre pension. He hopes that the good done will not be in proportion to the size of the gift but in proportion to the good wishes of the giver!

A woman from California sends five dollars, saying, "At last I am able to 'do something about it.' . . . The amount is small compared with the many places it is needed. . . . My heart is with all, but my purse is small. Love and respect to all who work in our missions."

In Pennsylvania the organization follows the lines of the three large synods

of the U. L. C. A. The Central Synod has decided to bear the entire expense of the appeal in its areas from its own treasury, as its added contribution toward Lutheran World Action!

Lutheran World Action Aids the Church, Not Belligerents

Some people express concern, fearing that our funds may indirectly assist belligerent nations. This fear is entirely groundless. All funds are sent directly to the missions concerned, usually administered through American missionaries or local committees. While cable is the usual and safest method of transmission, sometimes other means must be found, such as arranging to establish the credit through oil companies with world-wide banking facilities. Lutherans may rest assured that their representatives are alert and scrupulously careful to see that all funds serve the purpose intended.

Regional Directors Are on the Job

Reports at hand from regional directors indicate that organization of the Church is complete and already producing results. Pastors are asking for specific proportionate amounts as their congregational goals, so that they may concentrate on "going over the top." The directors urge them to use every possible source of contributions, including the gifts of Sunday school children, of church members using envelopes or pledge cards, of societies in the congregations, and soliciting large amounts from persons of greater means. We have not heard to date of a single pastor refusing to co-operate!

What Do Our Missionaries Say?

"Six Lutheran missions and churches in India have been seriously affected by the present war. I know many of the missionaries and Indian leaders in these bodies personally and have visited all the fields concerned, and can say unhesitatingly that this mission work ranks among the best in India. . . . If the missionaries and the splendid work they represent are not to suffer great hardship and loss, other Christians, and especially Lutherans, will have to come to their support."

R. M. DUNKELBERGER, India.

THE LUTHERAN

The Official Organ of the United
Lutheran Church

Consolidated from *The Lutheran* (1896)—successor to *Missionary* (1845), *Lutheran and Missionary* (1861) and *Lutheran* (1881). The *Lutheran Church Visitor* (1904)—successor to *Lutheran Visitor* (1868), and *Our Church Paper* (1873). The *Lutheran Church Work and Observer* (1913)—successor to *Lutheran Observer* (1831), *Lutheran World* (1892), and *Lutheran Church Work* (1908).

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PRICE INCLUDING POSTAGE, \$2.00

Published weekly by the Board of Publication of the United Lutheran Church in America, 1228 Spruce Street, Philadelphia, Pa. H. Torrey Walker, Business Manager.

Entered as second-class matter, October 29, 1923, at the Post-office, Philadelphia, Pa., under act of March 3, 1879.

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"With only seven of an otherwise large staff of ordained men left in our neighbor mission, Lutheran Mission Finschhafen, that mission is facing collapse, even though we of Lutheran Mission Madang have sent them four of our own much needed men. If we cannot send them men and financial aid soon—we dare not think what may happen to our young and growing Christian congregations in New Guinea.

(Continued on page 47)



The Church In Convention at Omaha

By G. ELSON RUFF

On Our Way

THIS isn't a report of the convention, in spite of the bold heading at the top of the page. This is a series of personal observations, leaving out most of the details. You will find more complete information about the convention further on in this issue, and in next week's LUTHERAN.

To get to Omaha, most of us had to take a long ride. A United Lutheran special train sped westward, picking up delegates as it went until there were 300 aboard. These individuals made up the Committee on the State of the Church, for 300 Lutheran delegates with nothing to do all day but talk can cover the state of the Church inside and out.

Of course, we all looked out of the train windows to see the Mississippi as we crossed, and occasionally to gaze on the famous cornfields of Iowa. Once, in Iowa, the train stopped a while, and everyone got out to stretch. If that train had gone on without us, we would probably have had to settle down there and start United Lutheran churches at every Iowa crossroad.

The only thing about Omaha which seems different from eastern cities is the amount of room there is in it, especially the wide open spaces of its streets. This writer wouldn't like to be the Boy Scout who is honor-bound to make a practice of escorting old ladies across these Omaha street corners.

Darkness and Light

There is a figure of the Good Shepherd, carved in wood, above the altar of the church in Omaha where men of the United Lutheran Church assembled for the service at the beginning of the convention.

The Good Shepherd is coming home carrying on his shoulder the little lamb that was lost.

The lights were bright in the church, especially the light of the seven candles on each side of the altar, as though there is the brightness of safety and strength in God's House for people who come in from many roads leading through darkness.

The first hymn the congregation sang was, "Through the Night of Doubt and Sorrow. . . ." One thought of the lonely lamb and the shepherd coming after it—and the second hymn was, "A Mighty Fortress . . ." which is the answer to the confusion and dismay of people who get lost in the darkness of today.

The president of the Church said in his sermon, "God is in the confusion, has a way through it, will get somewhere on that way." And as all stood, hearing the sacred words of the Holy Communion, "Take and eat. This is my body broken for you . . ." we knew again that going off after lost sheep in a dark world was no easy expedition.

We Go to Work

The convention started off its business session on Thursday morning like a heavy train that takes quite a while to get up speed. It was partly because it takes time for assorted delegates from all over the country

to get into the specialized routine of debate and action. It was partly because the first subjects to receive prolonged consideration involved blazing trails into the future.

There was the question of merging all papers published by the United Lutheran Church and its boards and auxiliaries into four. These four would be, according to the proposal of the special committee, *THE LUTHERAN* and the *Lutherischer Herold* for the rank and file of church members; a new bi-monthly magazine specially for pastors; and a new monthly, *Workers' Journal*, with departments in it for the Women's Missionary Society, Luther League, and Brotherhood.

It became clear that we didn't know what we were talking about, after a long discussion, most of which was dull and cloudy. So the convention decided to leave the papers as they are for the present.

No Pensions Yet

Another question of policy for the future concerned pensions for full-time lay employees of the church. First we were just talking about employees of boards of the United Lutheran Church; then the subject was widened to include employees of all church institutions and agencies; and finally it took in workers in local congregations. After we got that far, we went into reverse, and decided not to try to pension employees of our local congregations just yet. Then we cut off employees of institutions, and finally left the subject for later action by a special committee. Just about that time the clock in the convention room stopped, but we still had Dr. Knubel's watch to go by, and Dr. Knubel's forceful leadership to keep us moving. Probably the first day of a big convention always seems a little slow.

There were some fine spots, though, that first day. Everyone enjoyed the sharp exchange of wit in the greeting and response which were given, respectively, by the Attorney-General of Nebraska and a certain judge from Allentown, Pa. And we had a little speech from a Lion of the convention, the man who gets this writer's vote as the man of the hour at Omaha, Dr. K. K. Olafson, president of the Icelandic Synod, which was received into the U. L. C. A. He spoke with sanity and wit. Probably that's because, as he explained, "The Icelandic language is so constituted that it is impossible to speak in that tongue and say nothing and not be found out." His knowledge of Icelandic must have influenced his use of English. Dr. Olafson is a great big man with a thick black mustache. He said among other things, "If the stamina of isolationism can be translated into the stamina of united effort, our church will be invincible in this land."

Another fine thing in the day was the resounding re-election of the officers of the United Church, Dr. Knubel, Dr. Greever, Dr. Miller, who were returned to office by landslide votes.

And in the evening our hearts were lifted up in joy and courage by a fine program of addresses at a special

Convention in Omaha—(Continued)

dinner meeting. Dr. Paul H. Roth, Minneapolis, said, "We have to have all these pipes (boards, committees, budgets) if we want water flowing into the house, but if we want more than a mere trickle coming out of the spigot, there must be a full reservoir, and pressure in the main." His speech put everything back in proper order, with our minds made clear about the secondary though necessary character, of the machinery of the Church, and the primary character of the Spirit in the Church.

Another Day

We could put this in the account for any of the days of the convention, because Dr. J. Henry Harms of Philadelphia, conducted the brief services in connection with all the sessions. The refreshing nature of these services, with their thoughtful meditations, their wonderful prayers, their beautiful hymns, will long be a precious memory of all the delegates.

Friday started off with some more business about the machinery of the Church, amendment of the United Lutheran Church By-Laws. Then we came to Foreign Missions. Thirty missionaries came to the platform, before a striking background of flags and symbols representing the foreign fields in which they have served. We heard a little about balanced budgets, and so forth, but largely we were made conscious of the translation of budgets into the salvation of souls in many lands. "This is a time of crisis," everyone knows, but our missionary from China told us that in the language of that country the word for "crisis" means "dangerous opportunity." Now is the strategic time in China, he said.

Nobody who ever went willingly and courageously to a front line trench did it with more fervor and heroism than the missionary hurries forth to his foreign post in the war-torn world today. Stop a minute, and think of him sailing off, and of the work he goes to do, and think with sadness of the sleepy, heedless church people at home who don't care terribly much whether the missionary goes or not.

Turkey Dinner

Maybe things are not what they might be because of the custom that after we finish an important and stirring session we go out and have dinner. Once upon a time, churchmen entered upon periods of fasting when great decisions and great work loomed ahead. Not that we honestly recommend going back to that. Especially not in Omaha where you can buy a fine turkey dinner for fifty cents.

Mealtimes and the brief hours of intermission provided opportunity for round after round of handshaking, which is a definite part of twentieth century Christianity.

The Big Story

In newspaper language, the big story of the convention broke Friday afternoon, and kept on breaking all Saturday morning. But before we got to it, we heard the capable, concise presentation of the report of the Board of American Missions. It ought to thrill every member of our Church to know how wisely, vigorously, successfully, the program of planting the church is going on along the changing frontiers of our own towns.

Definitely the big story of the convention was concerned with a report of our commission to negotiate for closer relations with the American Lutheran Church. Debate on this report took more time than anything else under discussion. And now at last the debate rose to heights of incisiveness, eloquence, and fairness which mark our conventions as among the great deliberative bodies of the world.

Three points had to be decided, according to the report of the commission, before we can advance toward merger with the American Lutheran Church. We must admonish our pastors to steer clear of membership in lodges. We must be careful about letting preachers of other denominations preach in our pulpits, and of allowing members of other denominations to receive Communion in our churches. We must declare that we believe there are no errors in the Bible. It must be pointed out that these issues were not expressed in such naive terms in the declaration our commission presented for approval.

Following a powerful personal plea by Dr. Knubel for progress toward Lutheran unity in America, the three points were conceded.

Half Holiday

Wait a minute. That didn't mean going to a football game. It meant that on Saturday afternoon the delegates held no business session, but they did take a well-organized trip to Midland College, thus to extend their knowledge of our Lutheran institutions.

Midland has 300 students, and is a well-built and vigorous school, the only United Lutheran college in the western half of the United States. It is in Fremont, a most attractive town, which contains a municipal auditorium which may be the largest in a town of 11,000 inhabitants anywhere in the world. The auditorium can seat 3,500. In it a dinner was given to the delegates by the Chamber of Commerce, because the whole town of Fremont seems keenly interested in the college and its friends. Then there was a pageant, and you and I probably agree on what pageants are, but this one wasn't like that. It was highly successful in impressing on all that we have a successful, valuable, worthy college west of the Mississippi.

The delegation visited the Western Theological Seminary, also in Fremont, a tiny little training school for pastors, which may have a destiny in the westward development of our Church.

Now it's Sunday morning. The convention is half over. We are getting ready to go to Omaha churches. The rest of the story comes next week. Please keep this issue where you can refer to it. There may be paragraphs in next week's pages that have this week's transactions as their background.

[“The Lutheran” is obliged to reserve the right to correct in following issues any mistakes that may occur in this number. In the interest of promptness, and to give our readers the best possible general view of their Church in convention assembled, much of the contents of this issue is taken from the Bulletin containing the biennial reports of the major boards. Action on committee reports and the final disposal of resolutions will come later. Ed.]

The Omaha Convention



**Twelfth Meeting of the
Representatives of U. L. C. A.
Synods Distinguished for
Importance of Its Program
and Far-reaching Effects
of Its Decisions**

**AN AIR VIEW OF THE CITY OF
OMAHA, NEBRASKA**

**The Hotel Fontenelle was Headquarters
for the Convention**

ONE way in which we might give you an idea of the proceedings of the United Lutheran Church in America at its recently concluded twelfth convention at Omaha, Nebr., would be to print a picture of those concerned with the business transacted. There would be several ways in which the persons in such a photograph could be arranged so as to make visible of what one of our conventions consists. There might be, for instance, the grouping of the delegates into thirty-two parties, according to synods. The largest number would be found in the Ministerium of Pennsylvania, the number of whose parishes entitles it to send thirty-nine pastors and thirty-nine lay delegates to this year's convention. Of nearly equal size are the United Synod of New York and the Central Pennsylvania Synod, each of which sends thirty-eight clerical and an equal number of lay delegates to take part in discussions and decisions. From this largest trio the number of representatives decreases until it reaches the synods of Florida, Nova Scotia, and Mississippi. These send each one clergyman and one layman to express their views and interests in the Church's biennial meeting. The total number of delegates that would constitute these thirty-one groups is about 550. So far as taking part in discussions is concerned, this number is increased by the granting of voice without vote to members of boards and agencies who are given the floor by the presiding officer when subjects with which they are directly concerned are up for consideration by the convention. The same privilege is granted to all members of the Executive Board and to members of the Commission of Adjudication. The "talking" strength of a convention is close to 600 people.

Boards and Committees

Another way in which one might get an idea of a biennial convention of the United Lutheran Church in America would be to arrange those in attendance on the basis of connections with committees and with boards and agencies. Some years ago we made an actual count

of the number of persons who are definitely assigned to oversee and carry on the activities of the United Lutheran Church. We were amazed to find that the total was almost equal to the number of delegates to the convention. One starts here with the Executive Board, fifteen members; Commission of Adjudication, nine members; Boards of Foreign Missions, American Missions, Education, Social Missions, and Publication, each twenty-one members; the Boards of Ministerial Pensions and Relief, Parish and Church School, and Deaconess Work, each fifteen members. In addition to these there are Committees on Church Papers, the Laymen's Movement, Statistics, Common Service, Church Music, German Interests, Army and Navy Work, Church Architecture, Publicity, and Transportation; also commissioners to the National Lutheran Council, to the Federal Council of Churches, to the World Conference on Faith and Order, the Commission on Investments, and the Special Commission on Relations to American Lutheran Church Bodies. Even these titles do not complete the list as published in the Minutes of the last convention. There are groups to whom the convention has referred some particular study, such as the Committee on Organized Work With Children, Committee for New Pension Plan, Committee on the Centennial Tour to India, a Committee to Define Church Papers Policy, Committee on Invitations to Conventions. And just to make the measure complete, there are eleven committees whose work began with preparations for the Omaha convention and which completed their activities when the convention closed. All of these are appointed by the president of the United Lutheran Church in America. If you counted the names of them all, the sum would be well above five hundred.

We have some sympathy with the conversation said to have taken place between two Americans who were touring Europe, on whose schedule appeared Westminster Abbey in London. One of them said to the other, "Bill, you take the outside and I'll take the in-

side, and in that way we will get through more quickly." One has reason to suspect that few members of the United Lutheran Church in America take the time to visualize just what is meant by a biennial convention of their Church. Even the classifications which we have outlined above does not give the picture which an appreciative constituent of the assembly should have. He would need to see the earnestness with which the majority of those who are delegates undertake to understand the matters that are before them and to act wisely upon them. There would need to be an appreciation of the atmosphere of the convention when in session. There is the permeation of the responsibilities of religion and of the service of our Lord, perhaps just beneath the surface but not absent from what is happening from hour to hour. There are expressions of approval by means of applause when some speaker makes a telling appeal to his listeners. Now and then the solemnity of the occasion is interrupted by a witty illustration or an interchange of repartee between the man who has the floor and a fellow delegate. Always the impression of co-operation and fellowship is made upon the observer. It has occurred in past conventions and also in this one that differences of opinion were sharply defined amongst the delegates, and what is conventionally called "heated debate" took place on some issues.

War and Separations

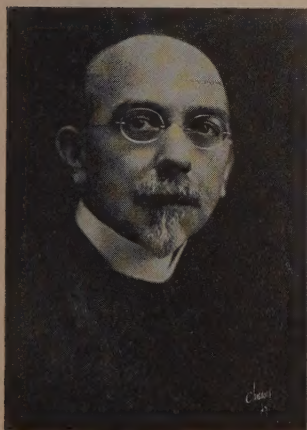
The convention of 1940 never got away completely from the environment of the times. We sometimes think of the Lutheran Church in America as completely independent—separated by oceans from other portions of world Lutheranism. But one did not listen in on the convention at Omaha very long until he was confronted with the sensing of obstructions, in so far as interchange of news is concerned, in the ordinary channels of communication. No instructions to the secretary of the convention to send greetings to churches of Scandinavia

and of Germany took place as in former years. The brethren abroad were thought of fondly and in the hope of a renewal of ties of brotherhood which were woven by the world conventions of 1923, 1929, and 1935, and which it was hoped would be strengthened May 30 to June 5 of this year by the fourth Lutheran World Convention assembling in Philadelphia. Earnest thought was given to the state of destitution into which orphaned mission fields have entered and to the appeals which come from them through the American members of the Executive Committee of the Lutheran World Convention. The National Lutheran Council was also in evidence with reference to these and other necessities of the Church.

While world conditions affected communications and were the source of doubts as to the future, the need of closer relations amongst most of the Lutheran groups in America was felt. The pressure of secularism by which the active loyalty of the members of congregations is lessened; the open and challenging opposition to Christianity by men widely known in public life; but most of all the sympathy with war-harassed people, these each were seen to call for measures which only co-operation can realize. The report of the Commission on Relationships With Other Lutheran Bodies was a high-spot in the proceedings of the convention.

In this issue of *THE LUTHERAN* we cannot describe completely what was done at Omaha. It is not desirable that the proceedings there should be thought of once and then dismissed from the minds of *THE LUTHERAN*'s readers. We undertake to deal in a general way with the proceedings, conscious that we cannot definitely mention each item of business, let alone trace the influences from the past into the future of various activities which are of practical interest to the members of the Church. Our biennial conventions should be seen in their entirety and then viewed in detail. This *THE LUTHERAN* plans to do in this and coming issues.

The Message of the President



DR. F. H. KNUBEL
of New York City, re-elected
President of the United
Lutheran Church in America.
The First and Only President
of this Lutheran Body

AGAIN and again in the proceedings of the United Lutheran Church in convention assembled one traces resemblances to the methods of procedure which are characteristically American. It was said in 1918, our readers will remember, that the method of representa-

tive authority which was adopted for the Church had much that was suggested by procedure in the national government. Just as the president of the United States sends "a message to Congress" when it begins the consideration of a program of legislation, so the president of the United Lutheran Church reports at each biennial convention upon the "state of the Church."

It was the eleventh report drafted by President Knubel. In some respects it is distinguished for the small number of matters which are touched upon in its paragraphs. Roughly speaking, he divided it into two sections. The first title is "External Relationships," and the second, as would be expected, "Internal Life." Under "External Relationships" one again makes a subdivision into two parts. One of these deals with the conditions which the Church confronts because of the secular and international situation. The president states: "Our external relationships all existed before the biennium, but many of them have assumed almost tragic importance as a result of world conflict. War not merely destroys human life but is disruptive of human relationships." The

paragraph continues: "War is not of God. Instantly with its appearance the Church and the individual Christian must become prayerfully alert lest relationships to others be disturbed."

Concerning special requirements in external relationships which have occupied the president during the past two years, Dr. Knubel referred to a relationship to which he had been called five years ago, when he was elected vice-president of the Executive Board of the Lutheran World Convention. What could not be anticipated at the close of the third Lutheran World Convention at Paris in 1935 has come to pass; that is, conditions in Europe have interrupted the sponsorship by European societies of many foreign mission stations. This brought about the fact that "right now all Lutheran foreign mission work of the world depends upon American Lutherans alone. If we turn from the opportunity we shall ourselves become anemic, bloodless. If with joy we meet the necessity we shall be refreshed with the vigor of the early Christians; the missionary impulse is a primary throb of Christianity."

Relationships in America

Concerning American Lutheranism President Knubel's report excites one's curiosity by a passing reference to changes among Lutheran bodies in this country which have taken place in the last twenty-five years. He has written: "The story of the last twenty-five years in American Lutheranism is a thrilling one, to make the heart glad. Now war comes with its disruptive influences and one may readily appreciate the disruptive dangers to us if only because American Lutherans are of differing national origins. They come from nations now antagonistic, but God comes also and lays the new mission responsibility upon American Lutherans, a responsibility which can be met only if all of us unite for its fulfillment. . . . It would seem that our God wishes to use us and we must not fail Him. Every Lutheran group in America, including the U. L. C. A., must as in His presence stand willing to the limit for the adjustment of differences."

From inter-Lutheran matters the report turns to the relationships of the Christian to government. He comments upon the fact that the ideal of government and the ideal of Christianity are not identical. "Since the masses are not Christians and not impelled by love to all men, they form themselves into leagues, unions, guilds, trusts, and many other such groups." Differing from these are the associations which God has established by various means which we call "governments, nations, and States. They are divine establishments and God calls upon His children to be obedient to them and to support them even though a child of His may not at times be in agreement with their policies." Extensions of civic authority which the president notes constitute the concluding portion of this analysis of the U. L. C. A.'s external relationships.

Progress in Promotion

In the second portion of this report a resume is given of activities within the United Lutheran Church. The major portion of paragraphs describe activities of which the general theme might be promotion. The work accomplished since the Rev. F. Eppling Reinartz became Consultative Secretary of Promotion is referred to as

having been most satisfactory. A committee consisting of secretaries of agencies, with Mr. Arthur P. Black, secretary of the Laymen's Movement for Stewardship, comes in for commendation. The group meetings, of which all the members of the congregations of the United Lutheran Church heard—officials of the synods and pastors in 1938, members of church councils in 1939, and now in 1940 the young people's conferences—have been so organized as to cover practically the entire territory of the U. L. C. A.'s thirty-one synods. Doubtless to the credit of these successive movements, the progress of the U. L. C. A. has been maintained despite the obstacles that occur.

THE LUTHERAN closes this resume of the president's report by quoting therefrom twenty paragraphs which have been brought to the attention of Dr. Knubel by two persons. They are as follows:

LIST No. 1

1. The appalling gap between the confirmed and communing membership.
2. The deadly apathy of many of the laity.
3. The indifference and failure to co-operate of not a few pastors.
4. The widespread satisfaction with showy but shallow attainment in church life.
5. The lack of vision, on the part of congregational, synodical, and general church leaders, concerning the whole mission of the Church.
6. The tragic smallness in contributions to the Church.
7. The selfish competition, even of congregations, which makes Christian mutual helpfulness impossible.
8. The aggressive, well-financed, brutally determined, self-sacrificing opposition to the Evangelical principles coming from the sects and the atheistic and secularizing forces in our midst.
9. The glorious opportunities faced by all of our agencies into which they cannot enter until the Church provides the spiritual and material gifts which such entrance requires.

LIST No. 2

1. Our members are uninformed on rudimentary Biblical and doctrinal matters. One of our Seminary professors said recently: "Scriptural allusion is no longer safe in sermons. Folks can't follow you."
2. There is a chronic post-Confirmation lag in the loyalty of our youth. Thorough-going catechization is all too rare.
3. Congregations and institutions are inhibited by burdensome, unwisely contracted debts.
4. Our income objective (Apportionment) is not attained, consequently Causes supported by Apportionment cannot thrive.
5. Too many congregations fail to appropriate our worship heritage.
6. Reception of members is commonly impromptu; discipline in our congregations is all but unknown.
7. Our colleges do not encourage sufficiently a specific Christian culture.
8. A tract ministry is needed.
9. Free lance, local, synodical and institutional campaigns for funds are too often launched without regard for commitments already made to the U. L. C. A.
10. We lack a program for finding, training, and placing pastors and others whose special gifts and capacities should be used for specialized work.
11. Our periodicals do not reach a sufficient number of addresses to link the Church closely to the homes of our members.

The president's recommendations—one of which asks authority for a Committee of Executives to prepare a catechism for church councilmen, and three others bearing upon the program of promotion—were adopted without dissent. The part of his report of which the heading was the Protest Against Vatican Relationships was offered for consideration by the Committee on the President's Report and is described elsewhere.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Casual Items of news inform us that: All societies in Paris have been forbidden to parade, wear uniforms or adorn buildings with flags. . . . Islam's sacred feast, Ramadan, is being celebrated this month in Egypt, but without the usual illumination. Neither may cannon be fired to mark the end of the daily fasting and the beginning of the nightly feasting. Of course, it's the war. . . . Britain has been frankly informed by her Cabinet that her expenses have trebled for the first half of this year, and that the war (and expense) have hardly begun. . . . Italy has had its coal ration cut 80 per cent for this winter. The people must depend on what charcoal, wood and lignite (low-grade mineral fuel) they can obtain, but chiefly they are being told to harden themselves to cold for the glory of Italy. . . . The American Hotel Association lays the high price of hotel charges to the dishonesty of the public, because guests steal \$10,000,000 annually of towels, blankets, linen, silver, etc. Another cause is laid to the wastage of water and electricity. . . . The public has been informed that our naval and air defense program will create 1,456,285 man-years of work during the current fiscal year. What a pity it wasn't done sooner for homely jobs and peaceful pursuits.

Italy Has made another remarkable historical find. Her sports paper, *Littoriale*, commenting on the recent popularity of golf among the Fascist youth, bade them give the credit for the game to the ancient forerunners of the Roman state, the Etruscans, instead of to the despicable Britons and Scots. Ancient Rome is to be credited with having wished the game upon the conquered Britons, Picts and Scots, who never realized what had been done to them. The story is reminiscent of that other tale, that the Irish invented the bag-pipe as a joke on the Scotch, and the Scotch never found it out.

Responsible Citizenship was emphasized in Philadelphia (October 3) when Judge Kalodner granted the revocation of the citizen rights of five former Philadelphians. These, having been naturalized, had returned to their respective native lands; have remained there for more than five years, and therefore are presumed to have established "permanent residence" there. One, Joseph Brogan, returned to Ireland; four others returned to Italy; all of them shortly after being naturalized. The denaturalizing may seem rather stringent punishment, but the quick return of each one to his native land soon after naturalization seems to indicate that they sought the privileges of citizenship rather than its responsibilities. No nation can afford or allow this abuse of its favors. But then, citizens who remain here are known to be as careless in the observance and performance of their duties as citizens.

The Rapid increase of sabotage in Norway is bothering the government established there by the conquerors. Other forms of passive and active resistance have grown steadily in direct ratio to the success of Britain's resistance to invasion. This is measurably true also in

Holland and other conquered territories. The boasts made that these conquests are to be permanent have stimulated resistance rather than crushed it. In Norway five political groups combined against the authority of Vidkun Quisling, whom all regard as an arch-traitor to his country. After some hesitation, in which the Reich considered Quisling's removal, it was decided to put the full Nazi power behind him. Quisling's immediate action (October 3) was to dissolve all of Norway's Rotary Clubs and to announce that Norway's youth would be organized after the pattern of the German labor organizations. His next step (October 4) was to announce a new flag for Norway—a yellow cross on a red background to take the place of the present red flag with a blue cross. Quisling furnishes the yellow, but, one wonders, why the cross?

Egypt Has been warned by Italy to throw in her lot with the Axis or lose her freedom when the British have been driven out. Graziani's entrance into Egyptian territory is proclaimed as an aid to procure that freedom. At the same time Mussolini has been vociferously proclaiming himself as the "Protector of the Faithful" for all Islam, quite after the manner and assurance of Wilhelm II at the time of the World War, but with even less success now than then. The Moslems know too well what Mussolini has done to their fellow-believers in Libya, Eritrea and elsewhere to trust him for Egypt, Syria, Turkey and the Moslem lands farther east.

Some British groups of non-conformist religious workers organized themselves a few years ago as the Ministers' and Religious Workers' Union. Now they have grown more ambitious, and decided (October 1) to organize as a full-fledged trade union, and to open their membership to ministers and religious workers of all denominations. Registering under the Trade Union Act, this new group expects to be recognized as "workers," and to that end they have hastened to drop the "snobbish idea" that they form a "professional society." This step seems to imply that heretofore their ministerial membership did not work—which is just too sad to contemplate. If their organization as a trade union will turn them into workers, there is at least that advantage to be gained. However, the stress laid by the initiator of the movement, the Rev. Robert Doble of London, upon the privilege of the ministers' wives to use the trade union's health insurance and be treated by a trade union physician, seems to indicate that advantages rather than added service have been the desired goal of the projected movement.

Palestine's Parliament, called the Jewish Elected Assembly, met (September 23) for the first time in eighteen months to arrange their national budget for the Jewish calendar year beginning October 1. The amount settled upon, roughly \$1,750,000, will finance their schools, maintain social welfare, likewise health and security projects. Further measures were pressed for defense against air raids and for the stimulation of Jewish recruiting into the British army.

Among Ourselves

By Margaret A. J. Irvin

An Old Greek Custom

A PUBLIC LIBRARY is a good place to find out about things. There you can learn the distance to the various stars and the comparative ages of our mountain ranges. You can discover facts about the life histories of the most minute insects or of ancient statesmen.

The other evening I made a discovery there that saddened me. I was looking for a novel that would insult neither my intelligence nor my sensibilities. Such a book is hard to find these days; but I recalled a book I had read nearly fifteen years ago—a great, or near-great book. I went to the fiction shelves to find something by the same man. That he had written more than one since the first “best seller” I knew, but I was quite unprepared to find seventeen.

The one I chose was most depressing. Neither plot nor characters were convincing. The author was obviously resting on his laurels and counting on his reputation to sell books. It is always sad to see someone rest on his laurels, but the sight is not unusual, or the phrase would have died with the ancient Greek civilization.

The Greeks had a custom of placing a crown of ever-green laurel leaves on the heads of victors of many sorts—athletes, soldiers, statesmen, poets. With this sign of public approval as an incentive, many went on to still greater triumphs; others were content to let well enough alone.

Perhaps the resters were wise. Public acclaim, then as now, shifts with the wind. The public's hero in one decade is often the public's victim in the next. Perhaps the wise will grab their laurels and run.

But to come down to Mr. and Mrs. Common People—you and me. We all have our own little moments of triumph. They may not be very big or very important to anyone but ourselves, nevertheless they carry with them the alternatives that more public honors carry. We can go on to “bigger and better” things, or we can stop where we are.

I am not going to mention the more obvious milestones—school graduations or even confirmation. But how about some other things? Your marriage, for instance? It is a sort of achievement to find a person who is so much your sort of person that you are planning to spend the rest of your lives together. Having found that person, are you going to rest on your laurels, or are you going to make an effort to achieve the ideal Christian home? Are you a laurel rester?

Have you ever tackled a difficult Sunday school class and made a real dent in the minds and lives of your pupils, only to let it drop with a crash, after you knew you could do it?

This is the introduction. You write the sermon.

Good-by to Summer

ONE of the few good things to be said for the torch-singer is that she has decreased the number of well-intentioned sopranos who shrill, “Good-by, summer!

Good-by, good-by.” Perhaps you may think the remedy worse than the disease, but that is a matter of opinion.

While the song is more beautiful than the way it is often sung, it is too melancholy to appeal to me as a theme song for October. I always welcome the changes of season. In spring, the lengthening days and the soft warm air are ever new delights. When autumn comes, it is good to go back to winter tasks after the hit-or-miss vacation mood of summer.

Fall clothes, too, are attractive after the semi-nudity of the warm weather. We may feel faintly homesick for summer sunshine, but for bare, knobby knees—never!

Twenty years ago I heard an elderly clergyman declare that the beach at Atlantic City was the gateway to hell. If he was right, the gate has certainly opened wider every summer.

Nor is this cult on the exposed limb limited to the beaches. There were fewer scrawny or roly-poly backs exposed to the public's defenseless gaze last season, but the legs were more in evidence than ever. Even the city buses and street cars had their crops of bare and unsightly legs.

There was a time when a prude turned in horror from too frank an exposure of the human form. Nowadays the prudish insist that “to the pure all things are pure,” and “there is nothing evil under the sun but thinking makes it so.” Grimly, they strip to the fashionable degree of nudity and dare anyone to object. And I do object. Every year I am more convinced that covering the body originated as much from aesthetic as from climatic or moral reasons. Good-by summer. Welcome autumn!

King Canute Up-to-Date

You remember our old friend of English history days who commanded the waves to stand still? His idea was to prove to the court that his command would not be obeyed. His court had forgotten that no man, not even the king, can control the waves. Only God does that.

Quite the opposite of the modern dictator, and a wise old Dane. He knew there were some thing that it was impossible to stop.

Just as useless as trying to hold back the tides by passing laws, is the baffled attempt of lawmakers to turn the clock back and prevent married women from working. Perhaps it was a happier time in the history of our country when fewer women were employed outside the home. We cannot bring those days back by putting bars around the home so that women must stay there, whether or no.

There are two major reasons why women work. They have worked before their marriage and liked it, or they need money. Can we keep all women from working, so that they never get a taste of other than domestic achievement? Can we give every family all the money it can use? No? Then women will work. Laws will only encourage cheating and lying.

Musings of a Minister's Wife

Witnessing to the Witnesses

Mrs. Latbrop Meets the Disciples of Judge Rutherford

WHEN I walked out to see the Stewarts, who live on the edge of town, I rubbed a blister on my foot and on Sunday morning I was still unable to wear a shoe.

Mark and Joan stayed home from church with me. They were playing pirates and walking the plank on the footboard of Mark's bed. Since I did not think much of the game as a way to spend Sunday morning, I had just begun to look for some way to divert them when I saw the three girls coming down the street. Their portable phonograph revealed their identity. They were Jehovah's Witnesses, without a doubt.

"Children," I called, "come and see who is here!"

Two pairs of round eyes watched every move, as the blonde, carefully groomed Witness and the earnest, pleasant-faced Witness settled down on the davenport, and the solemn Witness placed the machine on the table, wound it up and put on a record.

"What is it, Mother? What is it?" cried Joan.

"These ladies are going to play us a record," I answered. "Let's all listen." She and Mark glanced at each other, then draped themselves in chairs near the door, where they could escape if they wished. Half-way through the record they vanished.

The disk whirled. The needle buzzed. A voice began to tell us that the times were evil. Armageddon was at hand. Jehovah's battle was about to begin. Further details to be found in Judge Rutherford's Watchtower Publications.

"Are there any questions?" piped up the blonde Witness. "Or do you think you would understand better if you read for yourself what Judge Rutherford has to say? Here is his latest book, 'Religion.' Only twenty-five cents!"

"I have looked into his books before," I said. "One of my chief objections to his teaching is that he seems to think that all churches are run for selfish reasons. That is quite unfair."

"Why, it is true," insisted the blonde, somewhat sharply. "Look how they build big churches and drain the money from the people."

"Large churches are necessary after a group has grown as large as most of the churches. If you are working with large groups you cannot hire space every time you have a meeting." I did not mention their Hall of Princes in San Diego.

"The real trouble with the churches," said the solemn Witness, "is that they have religion but not Christianity."

"Yes," said the blonde one, "there was religion in Jesus' day, but it was all wrapped up in ceremonies. Christ came to give the people the simple truth. Now the churches have tied it all up in ceremonies again."

Here the earnest, pleasant Witness took up the theme: "All we want is the simple truth of the Bible."

"Exactly," I exclaimed enthusiastically. "My husband is a Lutheran minister, and I know that that is just what

the Lutheran Church wants. In our church we have retained as much of the Roman Catholic religion as is Scriptural, and no more. We have no use whatever for meaningless form."

There was a pause. The face of the blonde tightened a bit, but the other two seemed ready for a friendly discussion.

"You are very broad-minded to ask us in when you are a minister's wife," said the earnest one.

"That is one of the marks of a member of the Lutheran Church," I said, hoping I was not stretching the truth too far. "We believe God wants us to use the intelligence that He gave us."

"So do we," she said proudly. "We have study meetings every Sunday. We study the *Watchtower* magazine at home, and anyone who wants to ask questions may. Show her the magazine, Mary."

The blonde Witness produced it, saying rather pointedly, "You may keep this—whether you buy one of our books or not."

I glanced at the publication. "This looks interesting. Have you ever seen *THE LUTHERAN*, our church paper?"

I put a copy in her hand. "Take it along," I urged.

They looked at one another and rose. Then the earnest one said with a smile, "That's fair enough. We want you to read our literature, so we will read yours."

"Thank you so much for coming," I said cordially. "I enjoyed the record very much. I only wish I had had the one that has been made of the Lutheran Service. I know it would have seemed familiar to you because it is taken directly from the Bible. But it has been nice to talk to you. From now on I won't believe all the things I hear about your group, and I hope you won't believe that all church people are friends of the Devil. I am very glad you came." I smiled them out the front door.

As they went down the walk, the blonde Witness was still clutching the copy of *THE LUTHERAN*, but with the title page turned in. The gift might prove embarrassing if they did not get rid of it at the next trash can. Yet who am I to say what ground is barren?

Naughty Nora's Nonsense

THIS woman always sees
what's wrong
And makes of it a mournful
song.
Do you suppose I would be
shot,
If I replied to it, "So what?"



NAUGHTY NORA

Martin Luther the Man

IN THE LUTHERAN last week we presented excerpts from Thomas Carlyle's "Heroes and Hero Worship," viewing Martin Luther as *a reformer*. Following are quotations from this discerning writer, appraising Luther as *a man*.

As to Luther's valor: "The essential quality of him was that he could fight and conquer. His was a noble valor—stirring up into defiance or kindling into a heavenly blaze."

His fearlessness: "His defiance of the 'devils' in Worms was not a mere boast. It was a faith of Luther's that there were devils, spiritual denizens of the Pit, continually besetting men. . . . The man's heart that dare rise defiant, face to face, against hell itself, can give no higher proof of fearlessness."

Luther's judgment and tolerance: "He distinguishes what is essential and what is not. . . . Complaint comes to him that such and such a Reformed preacher 'will not preach without a cassock.' 'Well,' answers Luther, 'what harm will a cassock do the man? Let him have a cassock to preach in; let him have three cassocks, if he find benefit in them!'"

His gentleness: "A most gentle heart withal, full of pity and love. . . . I know few things more touching than those soft breathings of affection, soft as a child's or mother's, in this great wild heart of Luther."

His sad earnestness: "Laughter was in this Luther, but tears also were there. Tears were appointed him; tears and hard toil. The basis of his life was sadness, earnestness."

Luther's literary merit: "Luther's literary merit is of the greatest. . . . He flashes out illumination from him; his smiting idiomatic phrases seem to cleave into the very secret of the matter. Good humor, too, tender affection, nobleness, and depth" were his. Luther's poetic ability expresses itself especially in the hymns he wrote.

Music: "His love of music is the summary of all these affections in him. . . . The devils fled from his flute, he says. Death-defiance on the one hand, and love of music on the other; I could call these the opposite poles of a great soul; between these two all great things had room."

His face: "A rude, plebeian face; with its huge crag-like brows and bones, the emblem of rugged energy; in the eyes, a silent sorrow; an unnamable melancholy, the element of all gentle and fine affections; giving to the rest the stamp of nobleness."

Luther's greatness: In summary, "I will call this Luther a true, great man—great in intellect, in courage, affection, and integrity; one of our most lovable and precious men. Great, not as a hewn obelisk, but as an Alpine mountain, so simple, honest, spontaneous. Ah yes, unsubduable granite, piercing far and wide into the heavens. A right spiritual hero and prophet, for whom these centuries and many that are to come yet will be thankful to heaven."

Sacred Sentences

God is our refuge and strength, a very present help in trouble.
Psalm 46: 1

"A mighty Fortress is our God,
A trusty Shield and Weapon."—*Martin Luther.*

* * *

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.
Psalm 46: 2, 3

"Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us."—*Martin Luther.*

* * *

God is in the midst of her; she shall not be moved: God shall help her, and that right early.
Psalm 46: 5

"With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One
Whom God Himself elected."—*Martin Luther.*

* * *

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
Psalm 46: 6

"This world's prince may still
Scowl fierce as he will,
He can harm us none:
He's judged, the deed is done,
One little word o'erthrows him."—*Martin Luther.*

* * *

He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
Psalm 46: 9

"Let the gulled fool the toils of war pursue,
Where bleed the many to enrich the few."
—*William Shenstone.*

* * *

Be still, and know that I am God. *Psalm 46: 10*

"Solitude is the audience chamber of God."—*L. E. Landon.*
"God to man doth speak in solitude."—*J. S. Blackie.*

* * *

I will be exalted among the heathen, I will be exalted in the earth.
Psalm 46: 10

"When His servants stand before Him,
Each receiving his reward—
When His saints in light adore Him,
Giving glory to the Lord—
'Victory!' our song shall be,
Like the thunder of the sea."—*Justus Falckner.*

and Observations

What Wartburg Castle was to Luther in suggesting "A Mighty Fortress Is Our God," Jerusalem was to the composer of the Forty-sixth Psalm. The writers of both hymns placed their confidence not in man-made fortresses or God-made mountains, but in the Almighty, their "Refuge and Strength."

The Forty-sixth Psalm was sung by virgins, in high treble tones ("Upon Alamoth"). In high, triumphant strains we join in this song of the ages in these crucial days. In the stirring words of Dr. F. C. Fry: "There's a battle in the sky! Incessant spiritual warfare swells about us, erupting in all the convulsions of mankind. . . . Prudent is the embattled Christian who arrays his soul 'against the rulers of the darkness of this world' with the legions of light."

When Assyria's armies under Sennacherib rolled westward like an avalanche they were checked at Jerusalem. King Hezekiah, after earnest prayer for deliverance of the holy city, assured his fellow citizens that "God is in the midst of her; she shall not be moved: God shall help her, and that right early." That very night "help" came and the invading "host on the morning lay withered and strewn." "For the Angel of Death spread his wings on the blast, and breathed in the face of the foe as he passed."

Never has there been such a raging of the nations, such a moving of the kingdoms, as now. But above the bedlam of war sounds the "still small Voice" of the conquering Christ. Jittery nerves and hysteria may be natural, but they do not help God's Kingdom to come.

"The cult of the strong man is more popular than that of the slain man. But the weakness of so-called strong men is that they eventually overreach themselves" (Ralph W. Sockman). An eminent lecturer on international law once told us that "nothing has ever been decided by war that could not have been settled better by law."

In "Lost Horizons" is pictured this giddy, dizzy world, out of touch with spiritual realities and out of tune with God. Only when we climb like Thibet's mystics and live in the high silences can we get into "the audience chamber" where "God to man doth speak."

President F. H. Knobel once wrote to the members of the United Lutheran Church in America: "Do we fear that chaos is coming, the destruction of civilization, the loss of precious liberties, the triumph of brutality, the reign of godlessness? Be still and hear Him emphasize, 'I will be exalted in the earth.' Let us through prayer become certain that mercy and truth, righteousness and peace, will again meet and kiss each other. God is not dead. Evil cannot prevail in the end, for Christ has overcome the world."

Christ or Chaos?

H. G. WELLS wrote concerning the crashing of civilization that it is a question of education or chaos. We Christians say it is, instead, a question of Christ or chaos. Christianity alone is able to save the world today. Albert Einstein, a Jew, bore testimony to the Christian religion as being the one force that has stood firm against the inroads of power-politics, war, and hysteria in Europe when other forces and institutions have given up and gone down. Amidst a warring world stands the unseen Christ, ready to calm the nations with his, "Peace, be still!" Not as a dead statue high in the Andes but as a living power above all climbing fighters of the air, He, from ethereal planes, is projecting love-bombs that shall eventually destroy all instruments of death.

Christ of the Andes

CHRIST of the Andes, Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin, and strive again;
Thou living Word, larger than any creed,
Thou Love divine, uttered in human need—
Oh, teach our world, warring and wandering still,
The way of peace, the footpath of goodwill!

—Henry Van Dyke.

Building A Better World

"THE old order is gone," writes E. B. Kennison. "No longer can we cling to the old supports that have broken and let us down. The world is grasping for something beyond material effects. It wants religion."

In his first issue of *Faith Magazine*, Bernarr Macfadden wrote, "Never before in the history of the world has there gone up from the bewildered soul of humanity such an appeal for the renewal of faith. The time is ripe for a spiritual revolution."

John D. Rockefeller on his ninety-third birthday said, "Recognizing with humility our mistakes of extravagance, selfishness, and indifference, let us, with faith in God, in ourselves, and in humanity, go forward courageously resolved to play our part worthily in building a better world."

Christian Assurance

THE clarion call of the late Dr. F. F. Fry rings out confidently: "Don't let the defeatist spirit so common just now blur your vision or lower your morale or check your confidence. Pessimism and cynicism are taboo—join hands with men and form a covenant of confident expectation. God lives and reigns. The Church is moving ahead and—Lutheranism holds its rightful place in the fore ranks!"

THESE FACING PAGES PRESENT

Doctrines Persons, or Events of importance to religion.....	Column 1
Sentences for each day quoted from the Bible.....	Column 2
Observations drawn from the day's Scripture sentences.....	Column 3
Messages of devotional value quoted from contributions.....	Column 4

During the month of October they will be contributed by J. William McCauley, D.D., Baltimore, Maryland.

The Head of the Board Family

What the Executive Board Has Meant to the U. L. C. A. Since the Baltimore Convention

REFERENCE has been made in an earlier portion of this story to a family relationship which might be used to describe the U. L. C. A.'s inner life. There is the general body, which consists of thirty-two synods, inclusive of the Icelandic Synod that was received at the recent convention. In turn the synods subdivide into their congregations or parishes, and one reaches the final unit of the organization when he has shaken hands with one of the 1,153,274 confirmed members. It is from the 3,800 congregations, among whom these confirmed members are distributed, that authority originates and is delegated, so that by successive steps one has the United Lutheran Church in America "in convention assembled."

But that convention lasts over a period not exceeding ten days. Does the Church as a whole then go out of



business until representatives assemble two years later? Or does it split up into independent agencies, each of which has a particular type of work which it must do? Or is there a continuing agency? The third of these gets the answer, Yes. The continuing agency is known as the Executive Board. It consists of the president,

secretary, and treasurer who are elected by the convention, and twelve men also chosen at the convention for terms of four years in service. It is the job of these fifteen men to keep the wheels turning and, as far as possible, maintain peace in Zion between conventions. The word Executive in its title is interpreted seriously. The recommendations of the convention are converted into administrative action. Five meetings are held annually, continuity of service is maintained and the future's opportunities are examined.

Appraised Through the Report

Some idea of the volume of business which is transacted by the Executive Board can be formed by noting that 83 of the 501 pages of the convention Bulletin are required to carry this report to the delegates. It subdivides into twelve main divisions, the first of which is a statement of the setup of the Board itself for carrying on the work that is assigned to it. The last one of the twelve is headed Miscellaneous, and we would challenge any report to be more miscellaneous than this section of almost forty pages is.

One notes that there are five committees which are appointed at the first meeting of each biennium. These are Committees on Constituent Synods, on Boards and Committees, Finance, Legal, and the officers of the Board itself.

Section 2 of the report deals with "Matters Referred." Were one inclined to be critical of the convention, he might conclude that the delegates are not averse at certain times to "passing the buck"; that is, when some matter comes on the floor for which a fairly prompt conclusion is not possible, it is "referred to the Executive Board." As a matter of fact, however, the references are not so frequently due to the lack of decision on the part of the convention as to the fact that handling the business cannot be accomplished during the period in which the delegates are assembled.

Church Paper Policy

Of quite a different sort is item No. 5, of which the heading is Report of the Committee to Define Church Paper Policy. It became apparent that there is complaint by pastors and leaders of parishes because of the number of periodicals which serve the Church, its boards and agencies, and which seek subscribers in the congregations. As a matter of fact, there are no less than ten of these; namely, *THE LUTHERAN*, *Lutheran Woman's Work*, *Lutheran Men*, *Luther League Review*, *The Foreign Missionary*, *The Parish School*, *Ecclesia Plantanda*, *Educational News*, *Inner Mission Worker*, and *Lutherischer Herold*. The convention at Baltimore, Md., two years ago directed the appointment of a special committee, which numbered ten and of which Dr. Hermann F. Miller is chairman, to consider the situation brought to the attention of the delegates and make a report to the Executive Board for presentation to the convention. In accordance with the directions, the committee held three meetings and presented a report of eleven items which propose that the present number of journals in English be reduced to three, classified roughly as a weekly to meet the interests and needs of lay readers; a monthly of approximately sixty-four pages dealing with methods, topics, programs, study courses, reports, statistics, and the like; and, third, a bi-monthly professional magazine for pastors. The weekly in German is recommended for continuance. This report was received by the convention, but only partially approved.

Corporate Communion

Another item among those referred to the Executive Board is action that has to do with a practice that has been widely employed at conventions of groups and auxiliaries at which the Lord's Supper was administered. Objection was raised to the practice, and the 1938 convention of the U. L. C. A. referred to the Executive Board, Resolved, that the question of corporate communions by auxiliaries of the Church be considered by the Executive Board.

The answer which appears in the report of the Executive Board to the 1940 convention is more extended than can be conveniently quoted. Its paragraphs, however, do contain a key sentence which reads as follows: "It must be remembered that the Lutheran Church bases its faith and polity as a church on the seventh article of the Augsburg Confession in which it says: 'the church

is the congregation of saints in which the gospel is rightly taught and the sacraments rightly administered.' This becomes a mark of the true unity of the church." Article 13 of the Augsburg Confession is then recited and a conclusion is then drawn: "It will be seen from these and other things we might quote that the church and the sacrament belong together as organic entity, and that the Lord's Supper should be administered only by and with the authority of either the local congregation or the church at large as the congregation of congregations."

The Church and Its Synods

In part 3 of the report the Executive Board refers seriatim to relationships of the Church with its synods. Item 1 is the apportionments that have been made for the years 1940 and 1941 and the receipts on apportionment for the years 1938 and 1939. In both instances the total is \$2,000,000. So far as the years 1938 and 1939 are concerned, about fifty per cent of the budget was raised. At this point it is in order to refer to the complaints that the sum which is apportioned by the convention is merely a "mark at which to shoot" and is not to be taken seriously. In a recent interview with Secretary Dr. Greever THE LUTHERAN asked him point blank whether such is the policy of the Executive Board. He said, "No." The budget represents the sum of money which is estimated to be necessary in order that the work in which the United Lutheran Church should engage can be financed. The Executive Board does not understand that in placing the budget at this sum it is not realistic in appraising the cost of work which really should be done. Whatever may be the ideas of the Executive Board concerning the willingness of the U. L. C. A.'s congregations to pay the sums allotted to them, there is no doubt in their minds as to the program of work which demands attention by the churches and to do which the sum of \$2,000,000 is needed.

Relative to Boards and Agencies

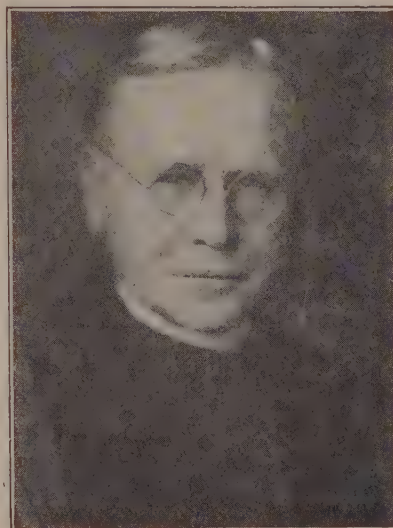
Following the report of relationships with the synods come the items that deal with action by the Executive Board which was required by the work assigned to boards and agencies. Among these the longer list of paragraphs was incidental to the correlation of the work of the Board of Social Missions and the Board of Deaconess Work. The fact that the Board of Social Missions was inaugurated (so to speak) during the past biennium required extended consideration. Another carefully framed portion of the report deals with the "Commission on Investments." For them it was found necessary to revise the rules governing the oversight of investments by boards and agencies of the Church.

An interesting section of the Executive Board's activities is in the sphere of relationships with the National Lutheran Council, the Lutheran World Convention, and American Lutheran bodies, some Lutheran and some Protestant. The names of the American Lutheran and the Norwegian Lutheran Church appear in connection with the correspondence relative to fellowship and relative to "arrangements between Saskatoon Seminary and the Norwegian Lutheran Church." A committee representing the U. L. C. A. in the Federal Council of Churches of Christ in America has its report transmitted to the convention through the Executive Board. The

report closes with the action of the Executive Board on Diplomatic Relations with the Vatican. Also quoted is a paragraph which has the sponsorship of the National Lutheran Council. It reads as follows:

"The National Lutheran Council is unalterably opposed to the establishment by the United States of official diplomatic relations with the Vatican. The actions of President Roosevelt in sending Ambassador Kennedy as his official and personal representative to the coronation of Pope Pius XII, and in appointing Mr. Taylor as his official and personal envoy to the Pope, must be regarded with deep concern. To us they are steps in the direction of a permanent relationship. We hold them to be in violation of the best American tradition and contrary to the fundamental principle of the separation of Church and State."

Dr. W. H. Greever,



the very efficient Secretary of the U. L. C. A., was elected to this office in 1932 at the Philadelphia Convention. His duties include membership in the Executive Board, chairmanship of the Department of Statistics, and a very extensive correspondence.

A PART of the order at the opening business session is the report of Secretary W. H. Greever. As usual, the one for 1940 was brief. It consisted of references to statistical data, and under this was recorded: "The chief disappointment in this biennium was the fact that approximately two hundred pastors in the U. L. C. A. failed to report to the Federal Bureau of the Census for Religious Bodies, though earnest appeals were made; and as a consequence the picture published by the government does not present the U. L. C. A. as it is." This is intended to be a rebuke by the Church administered to pastors who are careless in their responses to important inquiries for data.

Secretary Greever referred further to the publication of the Church Year Book, which has been improving in contents and will continue to do so. He mentioned a very valuable task that has been undertaken and completed by Miss Mabel Groneberg and Mr. Rudolph Quirsfeld; namely, the formation of a "Comprehensive Index," which covers the Minutes of U. L. C. A. conventions from the first in 1918 to the present one, data from which will be added and the total result then published.

These Also Are Ours

The World Situation's Problems
Faced by the Board of
Foreign Missions



It is always noticeable when the report of its Foreign Mission Board is the order of business at a session of a U. L. C. A. convention that the delegates give deep and solemn attention to the state of the Church abroad. This was true at Omaha last October 11 to a marked degree. If an electrical phenomenon can be used to suggest a comparison, then we would think of an electro induction coil and of powerful inductive thinking as the main current of events flows through the minds of the Church's representatives.

Thoughts due to distance and separation from home are first: 178 men and women are "across the seas," exposed not only to hardships that are usual, but in 1940 to the possibilities of harm from passions aroused by world-wide war. Memories rise also to consciousness. In the decades since the name Heyer in 1842 was the first foreign missionary listed, hundreds have been enrolled among the cherished of the Church, some on the headstones of distant graves. This year a group of "recruits" were named; they have volunteered and been found acceptable to go forth in the name of the Church.

But this year also has causes of fear for the future. Intensified nationalism can blind a nation to the character of rightly conducted foreign missions. To date, no specific operation in the fields where our missionaries are at work has been interrupted. On the contrary, there has been growth in every field. We quote Secretary Dr. Drach as follows:

"The Lutheran churches which we are establishing and developing in our foreign mission fields are growing churches. Every one of them is growing; and it is surprisingly clear that those whose growth is best and strongest are the ones which are surrounded by the greatest difficulties and hardships. Our China Mission in a war-torn country shows remarkable growth during the past two years. Our Liberia Mission in West Africa is meeting with pronounced success in the almost inaccessible interior of the country. Our British Guiana Mission after years of feeble growth is showing signs of encouraging expansion. Our India Mission, while not coming up to our expectations in its numerical growth, is still vigorous and growing. The slight increase in the baptized membership of our Japan Mission is due to the effects of the war and its attendant psychology. The Argentina field, despite a disheartening decrease of national pastors, and other adverse factors, reports some increase and hopeful signs of future growth. It is with justifiable pride that we point to a total of 200,776 baptized members in the churches of our six foreign mission fields."

The Board follows the above with a paragraph titled *Co-operation*, which is called one factor in the foreign mission field's progress. We read:

"When all missionaries, national pastors, workers and Christians in our foreign fields work wholeheartedly together for the growth of the Church, when there is manifested and maintained a joyful spirit of co-operation between the organized missions in the faraway fields and the

Board of Foreign Missions, which solves the constantly arising and often mentally perplexing problems with common understanding and evident good feeling, and when both the Board and the Missions know by signs and tokens of common missionary interest that the whole United Lutheran Church in every synod and congregation is co-operatively eager and active in advancing the great cause of making the Kingdom of God in Jesus Christ supreme throughout the world by doing its full share of foreign mission work, then we are sure to have growing churches abroad."

That the co-operation is carefully planned appears from the articulation of the Board with the Foreign Mission committees of the constituent synods of the U. L. C. A. Of these the report states:

"A most satisfying activity of the Home Base department has been the co-operation with Foreign Mission Committees of the synods. This has been particularly true during Foreign Mission Time in January. These committeemen have arranged itineraries for missionaries assigned to their synods; they have sent letters to local pastors urging their co-operation by ordering and using the literature provided free of charge by the Board of Foreign Missions, and the use of the envelopes in their Sunday schools for receiving an offering for a special objective. Some of these committees have provided bulletins or monthly news sheets for those who are interested. The appointment of committees by the several synods affords a fine door of approach for the Board. Practically all constituent synods have Foreign Mission Committees."

Slowed Advance

Not every average of growth is maintained. Environment can hinder as well as help. This is true in India.

"One of our Lutheran churches abroad, on which our eyes are fixed as we observe its growth, is the Andhra Evangelical Lutheran Church in South India. Not every year can show the same amount of growth; and last year with total accessions of 7,470, the net increase was only 489, which was a little more than the total increase in Liberia and three hundred less than the increase in China. One of the reasons for this setback in India was undoubtedly the spread of the Pentecostal Movement, headed by several Indian leaders who took advantage of their Lutheran membership to disrupt congregations and win followers. The Andhra Evangelical Lutheran Church took certain measures against this movement, which the Board approved, and further desertions have been made more difficult.

"Perhaps another difficulty has been the necessity of

assigning to a number of district missionaries more than one field, which weakened supervision and decreased the evangelistic effort. With the return from furlough of four senior ordained missionaries in 1939 and 1940, and the reinforcement of the missionary staff by two new men, the Revs. G. S. Haaf and William Coleman, in 1939, both born in India as sons of missionaries, the staff is now practically at full strength. Two new women missionaries, also, Miss Margaret Zundel and Miss Margaret Hawkinson, increased the number of active workers in the women's work departments."

German Missions

"Again with the outbreak of the war in Europe the German missions entered a period of suffering and distress. Our Board offered the services of two of our missionaries for the Breklum and Gossner fields, but it became unnecessary to assign them to these fields after the government in India released most of the German missionaries and allowed them to return to work in their fields. As for financial aid we relied this time on the efforts of the American Section of the Lutheran World Convention, whose appeal in February 1940 secured sufficient funds temporarily to tide over this difficulty.

"Our Board will continue to endorse and help any further joint appeal of all Lutheran Church bodies in America for distressed Lutheran missions throughout the world, which now includes not only German but also other continental Lutheran foreign mission fields. It is a hopeful sign of closer World-Lutheran fellowship and common missionary service, that Lutherans in America are willing and ready to do what they can to preserve the missionary work of fellow-believers in all lands; and it should help also to lead to closer organic union of all Lutherans in America."

In Liberia

"The progress made in the growth of the church is the most encouraging feature in the field. During the biennium 552 have been added to the Church. The membership now totals 2,385. Opportunities for opening new work by sending evangelists and establishing schools are on the increase. In sections, hitherto unreached with the message of the risen Christ, calls are coming for teachers and preachers. The mission is not equipped either with men or money to take advantage of all these opportunities. Truly the fields are white unto the harvest."

In India

"*Andhra Christian College.* All of the Andhra Christian College Fund now has been spent. The sum of \$250,000 is being held as an endowment fund, and the rest has been expended on new buildings and equipment, including the Administration Building for which the Luther Leagues of America contributed \$35,000, and dormitories which have been named Noble Hall, for students from the co-operating mission of the Church Missionary Society of England, and Heyer Hall, for students from our own and other Lutheran missions. It is hoped that in the near future the American Baptist mission will furnish a missionary professor for Andhra Christian College."

In Japan

The work of our missionaries in the Sunrise Kingdom has been affected by governmental regulations and a new constitution has become necessary. The Board's report on this matter reads:

"The new constitution for the Japan Lutheran Church must be regarded as a work of necessity in order to secure the recognition of the Government of Japan. Few will read the constitution paragraph by paragraph and word for word, but even a casual reading leaves the impression that it is much more elaborate and detailed than a similar document

would be in America. We believe that the doctrinal statement is adequate and that the composition of the boards and committees may well be left to the discretion of our Lutherans in Japan. The guidance of the missionaries from America in all matters of fundamental importance will be recognized and welcomed by the Japanese pastors and leaders. The missionaries themselves asked that in the new constitution the election of officers and members of the Executive Board of the Church be left free without distinction between missionaries and Japanese. Much of the work of writing the constitution in Japanese for presentation to the government was done by a Lutheran lawyer, Mr. T. Tsuboike, and the translation into English for our Board and United Lutheran Church was done by several of our ordained missionaries."

The relations of the governments of the United States and Japan will very definitely be reflected in the mission field. At present adjustments are under consideration, and it is sincerely hoped that the connections with America desired by Japanese Lutherans will prove practical to both the Japanese government and the missionaries sent from the United Lutheran Church.

Splendid Growth in China

The Board's report shows enthusiastic gratitude to our Lord for the blessings manifested in China. The report states:

"When we speak of our growing churches abroad our attention just now is fixed on our China mission field more than on any other field. The total increase in 1938 was 792 and in 1939 it was 782, or a total of 1,574 in two years, which is more than a 35 per cent increase in two years. No other mission can show such increase. The trouble of the Chinese people in wartime has driven them to seek spiritual deliverance and help in the gospel teachings and practice of Christianity. They are finding that Jesus Christ is the Saviour of minds and souls sorely vexed by the adverse external circumstances of life. Our missionaries have taken full advantage of this great evangelistic opportunity.

"To encourage and aid the missionaries who have been carrying the burden of the work, the Board has sent new missionaries, an ordained man and his wife, the Rev. and Mrs. Malcolm D. Shutters, and a single woman missionary, Catharine Stirewalt, and is eager to send an American doctor as soon as one can be found. The number of Chinese ordained pastors now is five, the Revs. Yang, Hong, Chang, Li, and Wang. All of them were educated at the Lutheran Theological Seminary at Shekow, near Hankow. This seminary supported jointly by all Lutheran missions in China has been temporarily closed on account of the war."

From the Treasurer

The appeal for the fiscal year 1938-39 was for the Rentchintala Hospital in India and amounted to \$9,079.48. The appeal for 1939-40 was for South America and amounted to \$5,501.25.

The question is frequently asked regarding this Board's participation in campaigns for distressed Lutherans. The Board itself has never conducted a campaign, but has always supported, and will continue to support, the efforts of the Lutheran World Convention. Monies received in the Baltimore office have been forwarded direct to headquarters of the Lutheran World Convention in New York City.

The Board also wishes to report a total of \$11,106.22, forwarded for China Relief since 1938, either direct to our China Mission or through Central Headquarters of the Church Committee for China Relief in New York.

Properties in Fields

Properties in foreign fields are erected by funds from the congregations of the national Christians, special efforts in the United States, or from undesignated bequests which come to the Board.

The Board received on undesignated bequests during the biennium a total of \$24,733.81, which was distributed to the fields as follows: China, \$11,600; Japan, \$5,952.66; India, \$4,380; Africa, \$2,361.30; Argentina, \$1,450; British Guiana, \$1,061.40.

Facts in Brief

Forty-one *Missionaries* are supported by congregations.

231 *Patrons* are supporting parishes abroad.

296 *Proteges* are supported.

Nine men and seven women were commissioned to serve abroad.

In India the roll of missionaries consists of ordained men, twenty-seven; unordained men, one; wives, twenty-six; single women, thirty-six; total, eighty-nine.

In Liberia, Africa, the list shows: Ordained men, five; unordained men, three; wives, eight; single women, six; total, twenty-two. Under appointment, Miss Ethel Emerick.

In Japan the total of thirty-six on duty subdivides into ordained men, twelve; wives, twelve; single women, twelve.

China's field is served by six ordained men, six wives, eight single women; total, thirty.

In South America's two fields, Argentina and British Guiana, the first is served by four ordained men, three wives, one single woman; total, eight. In British Guiana two ordained men and their wives are at work. Argentina has six congregations; British Guiana now has eleven.

Eight Feet of Figures

Treasurer E. Clarence Miller Presented Lengthy Report

THE LUTHERAN has great regard for the reports of treasurers with which the minutes of a United Lutheran Church convention are interspersed. They might be described as a family consisting of a parent report and some dozen or more offspring. The main offering is, of course, that which comes from the Treasurer of the United Lutheran Church where Receipts on Apportionment, Receipts on Specials, Special Funds, and Trust Funds are on the positive side, and disbursements toward boards and agencies, toward Specials that have been designated, and toward the Investment of Trust Funds and Income from Investments figure.

For a number of years, although the sum budgeted as Apportionments was \$2,000,000, the Church failed to reach half that sum in its offerings. For the year ending June 30, 1939, a total of \$992,050.39 is reported. During that period various receipts titled Specials totaled \$355,450.14. Of this amount \$278,123.12 came by way of the Women's Missionary Society. These two items add the receipts from all sources together and the total is \$1,746,406.77 for the



year ending June 30, 1939, and \$1,636,010.68 for the year ending June 30, 1940. In the latter year receipts on U. L. C. A. apportionment were \$1,032,552.18, and from the W. M. S. under Specials, \$300,169.04. The year ending June 30, 1939, contains the sum of \$236,624.83, earmarked the Board of American Missions, Account Anniversary Appeal. It does not change the quantity of money which has been received to call attention to a source of a portion of it. It is, however, fair

E. CLARENCE MILLER

Treasurer of the
U. L. C. A. Since
Its Organization



to the Church to realize that on its regular work program the support in the year closing

June 30, 1940, as shown by Receipts on Apportionment, exceeded the previous year by almost \$40,000. A greater benevolence in the amount of four cents per confirmed member is indicated in Dr. Miller's summary of receipts. For fear that difficulty will be encountered amongst some of our members in figuring this, we assist them by saying that four cents per capita is a little more than one-hundredth of a cent daily. One consoles himself by remembering that the difference between one and nothing is very great except in the marketplace.

The treasurer's report lists as its final portion what are titled "Trust Fund Accounts." These add up to a total of principal in the sum of \$268,282.70. The Lutheran Church House is an additional item. The Lutheran Church House, 39 East 35th Street, New York, where the officers of the Church, Boards of American and Social Missions, the executive director of the National Lutheran Council, and the executive department of the United Synod of New York have their offices, is valued at \$200,000.

Mr. E. Clarence Miller has been the treasurer of the United Lutheran Church since its beginning in 1918. He has seen the pre-depression, the depression, and the post-depression periods of the Church. Probably he would title the periods as those of greatest prosperity, least prosperity, and more prosperity. Certainly there is ground for optimism in the report of this eleventh biennium as compared, for example, with the eighth.

The National Lutheran Council

Executive Director Ralph H. Long Was Welcomed by the Convention and Impressed Them by His Address to the Delegates

THERE are two competitive states of mind amongst those who had the responsibility of delegates at the Omaha Convention of the United Lutheran Church in America. One of these was brought to consciousness by the reports that come from the world outside the church, in the midst of which the church is. From the most essential of all Christian enterprises, the winning of souls to faith in Christ, to the most external of its activities—those that are represented by appeals for money, a dread of possibilities from the whole range was never entirely absent. Against this was the faith that is the substance of things hoped for; the promise of our Lord concerning His church, "The gates of hell shall not prevail against it," plus evidences that God has not left His people to struggle alone.

Concerning the activities which have been committed to the National Lutheran Council for performance, Dr. Long was able to make a report which was of great encouragement to the convention. In response to a request from THE LUTHERAN that he point out highlights of the work in process by the National Lutheran Council, he drafted an answer which consists of six items. We are happy to pass them on as they came from his manuscript. It is unnecessary to make comments on the first five. Concerning the last THE LUTHERAN deems itself competent to urge universal and prompt co-operation in its appeal. The amount of money which is asked may involve sacrifices. It should; but no one should deprive himself or herself of participation in maintaining the continuance of the mission fields which the world undertakes to put back into a state of paganism.

HIGHLIGHTS OF THE NATIONAL LUTHERAN COUNCIL WORK

First—Appointment of chaplains and war service. Arrangements were completed whereby all applications from Lutheran pastors within the co-operating bodies of the National Lutheran Council are reviewed and passed on by the National Lutheran Council. Our relation to the office of the Adjutant General at Washington has proven eminently satisfactory.

Special attention has been given also to the new conditions arising from conscription looking toward the proper spiritual ministry among Lutheran boys in the service. The question of suitable literature and personal ministry to the boys in the army and navy is under careful consideration.

Second—A Canadian Lutheran Commission was organized early in 1940 with representatives from all the co-operating bodies to look after the spiritual needs of Lutheran boys in the Canadian Army, war prisoners, and Lutherans in internment camps.

Third—In the field of publicity important progress was made in securing 700 reporters throughout the nation to cover all daily newspapers. These 700 reporters, or correspondents, have a three-fold function: (a) to

report to the National Lutheran Council all news of general interest; (b) to adapt and release to their local newspapers all news sent out of our office; (c) to arrange for coverage of all local Lutheran events so that they are publicized in the local newspapers.

Fourth—In the Statistical Department the most important item is the survey of church attendance. This study is made on the basis of more than twelve hundred monthly reports for a year. The tabulation of the survey is in progress and the findings will be released when completed.

Because of the postponement of the Lutheran World Convention and the impossibility of securing satisfactory reports from Europe for the Lutheran World Almanac, which was to have appeared in May 1940, its publication was postponed. However, the Statistical Department published a bulletin of statistics for the Lutherans of America, which makes available the statistics that would have appeared in the Lutheran World Almanac, in a booklet of sixty pages, 6¼ x 9¼.

The department also is engaged in a statistical study of all the co-operating bodies covering the period since 1918. These studies are completed for several of the larger bodies and are valuable because they indicate the trend within the bodies.

Fifth—Undoubtedly the most signal advance in the co-operative function of the National Lutheran Council is to be found in the creation of a new department known as National Lutheran Welfare. This department was inaugurated in June 1939 under the direction of Dr. C. E. Krumbholz as secretary. It has already demonstrated the wisdom of such a department in the consultative service which it has rendered to many individual societies and organizations on request. It has also made available expert assistance for special surveys of institutions which have turned to the department for this service. The National Lutheran Inner Mission Conference by resolution decided to become a function of the department. In the special field of refugee service the department has done a fine piece of work. The service consists rather of a personal ministry in aiding refugees to find useful employment and to re-establish themselves in this country. Through the many inner mission societies and other welfare agencies many opportunities have been provided for the placement of specially trained men and women from among the refugees, such as: doctors, nurses, druggists, dentists, and other trained professions.

Sixth—The National Lutheran Council in conjunction with the American Section of the Lutheran World Convention is now engaged in a campaign of Lutheran World Action to raise \$500,000 for distressed and orphaned Lutheran missions and refugee work. All the facilities of the Council are being used in promotion of this effort. The Rev. Paul C. Empie of Philadelphia has been secured temporarily to assist in its direction.

Missionary Society Reports Progress

Receipts \$32,000 Over Budget; Membership Up Ten Per Cent

LAY AND CLERICAL delegates to the U. L. C. A. Convention, rose to their feet to receive Mrs. O. A. Sardeson, who presented the report of the Women's Missionary Society. The report, which had been prepared by Mrs. C. E. Gardner, President, and Miss Nona M. Diehl, Executive Secretary, showed the society advancing along all lines of endeavor. They reported progress in membership, in budget, in receipts, and in fidelity to the triennium's objective.

During 1940 the budget of the society was \$345,720.50, and the receipts were \$377,869.58, exclusive of legacies. The membership showed an increase of ten per cent over last year; in 1939 it was 61,488; in 1940 it reached 67,000.

Number of missionaries serving under Board of Foreign Missions remains the same.

Tribute was paid to Miss Annie Sanford and Miss Emilie Weiskotten, missionaries to India, who were retired in May, 1940, after forty-five and forty years of service, respectively, as well as to Miss Agnes Shade, who died at her home at Monaca, Pa., December 19, 1938. Miss Shade was the founder of the Girls' School at Rajahmundry, which now bears her name.

Missionaries—Veteran and New

Four other missionaries, Dr. Grace Moyer and Miss Mette K. Blair from India, and the Misses Mabel Dysinger and Laura Gilliland from Liberia, have resigned, principally because of ill health. Seven other women have been called and appointed by the Board during the biennium. They are: Miss Hazel Biederbeck, A.B., R.N., Liberia; Miss Hazel Naugle, A.B., India; Miss Margaret Hawkinson, A.B., India; Miss Margaret Zundel, A.B., India; Miss Catherine Stirewalt, A.M., China; Miss Ethel Dentzer, B.R.E., Japan; Miss Ethel Emerick, A.B., Liberia.

This leaves the number of missionaries supported through the Board of Foreign Missions as 59—the same number reported two years ago. Their location as to fields is as follows: India, 31; China, 8; Japan, 12; Liberia, 7; Argentina, 1. Through this Board the society continues to support all the women missionaries in foreign fields and the institutions in which they work.

Under appointment are: Miss Grace Onstead, A.B., to China; Miss Leila Van Deusen, A.B., and Miss Lillian Bartolomei, A.B., to India. They will sail after a term of graduate study. Both the Board of Foreign Missions and the Women's Missionary Society demand high qualifications which make it difficult for the Personnel Committee to find suitable candidates for some fields.

Salaries that necessarily decreased during the depression have been restored during this biennium. Badly needed repairs to buildings have been provided for. A Nurses' Home in connection with our hospital and a Hospice for Girls have been authorized and are being erected in Tsingtao, China.

The amount budgeted to this Board for the current year is \$170,888.

Co-operates With Boards of the Church

Not only the Board of Foreign Missions receives support from this organization. Through the Board of American Missions it contributes to the support of forty-seven missionaries. Although there are few opportunities for women in full-time service in the church in America, there are nine whose salaries are paid by the society through this Board. They are: Miss Katrina Umberger, Konnarock Training School; Sister Emma Francis, St. Croix, V. I.; Miss Marie Gerlach, Salem Hebrew Lutheran Mission; Miss Frieda Hoh, Bayamon, Puerto Rico; Miss Cora Jeffcoat, Boone, N. C.; Sister Maren Knudsen, St. Croix, V. I.; Sister Sophia Moeller, Konnarock Training School; Sister Edith Prince, St. Croix, V. I.; Sister Rachel Reichert, Bayamon.

Grants for Church Extension total \$8,280. The support of the work at the Konnarock Training School, the Wautauga Parish, the Rocky Boy Indian Reservation, and the work carried on by women in the West Indies continues. A survey of opportunities for work among the Japanese on the Pacific Coast was financed by the Missionary Society.

The total amount budgeted to the Board of American Missions for the current year is \$71,905.

The Board of Ministerial Pensions and Relief receives \$4,500; the Board of Deaconess Work, \$1,000; the Parish and Church School Board, \$100 for Camp Nawaka.

With the Board of Education, the society works in taking the student census, and providing, this year, \$4,200 for scholarships to linguistic students.

Primary Purpose Missionary Education

Through the Education Department, regular monthly programs are issued. Mrs. W. F. Morehead, Miss Nona M. Diehl and Miss Jane Gilbert, represent the society in the Missionary Education Movement, which publishes the mission study books used throughout the country.

Lutheran Woman's Work, the official publication, has for the past six years shown an average gain of 1,000 subscribers annually. The financial report shows a profit of approximately \$1,000 a year.

Since 1938, the society has acted as the promotional agency for the Children of the Church. This year the Executive Board has recommended to the Executive Board of the Church that it be released, because to promote this work as a department of the Women's Missionary Society seems to minimize the importance of the program which is a totally integrated all-church program.

Under the leadership of Mrs. D. Burt Smith, the organization has membership in the Foreign Missions Conference of North America, the Council of Women for Home Missions, and the Missionary Education Movement.

On the American Section of the Governing Boards of four of the eight Christian colleges in the Orient, it has appointed representatives.

It co-operates in the observance of the World Day of Prayer. In 1940, the total offering was \$40,259.82.

On the Home Front

The Board of American Missions Deals With the Ever-changing Lutheran "Household of the Faith"

AFTER reading the report of this "Here at Home" agency of the United Lutheran Church in America, the idea persists to use the headline, "The Problem Department of Our Company of Believers." The opening sentences in their own address to the convention implies unnecessary adjustment to constantly changing church environment. One reads: "The rapidly changing social conditions of the present day are creating unusual demands for expansion of Home Mission activities which even with improved income on apportionment can be met only in a small degree."

That the condition is not a new one becomes apparent when it is stated in the Board's report that present policies and practices of the Board have grown out of long and sometimes painful experience, but the results have justified general procedure.

Extent of Jurisdiction

When one reads appreciatively the communication of the Board of American Missions to the United Lutheran Church in convention assembled, he has a clear and growing respect for the extent of the activities committed to this agency. Geographically it is almost continental in size. It works through all the synods of the United Lutheran Church, and thus has interests in some forty states of the Union, six provinces of Canada, the Virgin Islands and Puerto Rico.

The number of parishes upon its roll as of June 30, 1940, was 578. Since not a few of the home missionaries serve more than one congregation, there were 768 congregations constituting the 578 parishes; 568 missionaries and workers give their time and consecration to the almost 130,000 confirmed members and 85,000 Sunday school teachers and pupils of these parishes.

Put together the two items of information: 768 congregations scattered over the Continent of North America; 568 men with their families on the serving line for projects which to a large extent are at a stage of initiation or of rehabilitation. The men work with their families in neighborhoods subject to great changes. In some instances changes are due to growth in population, and in others to the shift of the population and the decline in size of the communities in which they work. For be it known that the Board of American Missions can be described as having two types of service: one of these is the initial establishment; the second is the rehabilitation of congregations where for one reason or another the morale of community has declined, the church's work has lagged, and the revival of interest is assigned as the task of the missionary. You can think of all these situations as sources of headaches to the personnel of this Board of American Missions.

For the sake of convenience the Board report classifies the areas of operation. In the bulletin which was used at the 1940 United Lutheran Church convention one reads such titles as *Southern Mountain Work*. It refers to the activities carried on under the general heading *Konnarock*. The proper title is *Mountain Mission Work*. By the way, there is a new arrival in that

very interesting enterprise of the Board of American Missions with the Women's Missionary Society in close partnership. It is a medical center. For this, the Luther League of America raised \$10,000 in 1938. Dr. H. Meyer began his services as medical missionary in 1939.

Difficult Language Problems

A very interesting section of the Board's report is headed, *Division of Linguistic Interests*, which refers to the classification of parishes in which languages other than English are completely or partially employed in public worship. The Board of American Missions is charged with a truly polyglot ministry. On its roll of congregations are those who use German, Finnish, Spanish, Hungarian, Slovak, and Italian. The situation so far as missions using the German language is concerned received an entire paragraph in the report which is herewith quoted:

"The mission work chiefly affected by the war is the German. The United Lutheran Church has only twenty German congregations in the United States, so that there is not much chance that there will be serious results there. It is different in Canada, however. Canada is actually at war, and the United Lutheran Church still has sixty-five German congregations in Canada, of which ten belong to the Canada Synod and fifty-five to the Manitoba Synod. Though most of the members of the 'German' congregations in Ontario are native Canadians, and in the west are from non-German countries, such as Russia and Poland, the public mind does not make easy distinctions. In Ontario German preaching has been completely banished, in some places under threat of demolition of the church property; in Windsor the use of all languages is forbidden, except English, French, and Latin. In the west, German preaching has not been interfered with. An inimical attitude shows itself, particularly where congregations are under financial obligation to secular institutions. In two cases mortgages were threatened with foreclosure; in a third case only the lack of a legal technicality prevented a similar procedure. In many cases, the congregations have also suffered because their members lost employment."



Our Newest Synod—Icelandic

The Board extends a greeting to the newly arrived synod of the U. L. C. A., the Icelandic, which will appear on the roll as No. 32. A considerable amount of mission work is required, but over the constituents of this synod, the Board of American Missions will have jurisdiction. Quite properly they cordially greet this new field and

refer to the history of Iceland, whence these people came to North America. Reference is made to the fact that the Parliament of Iceland is the oldest elected governing body in the world, going back to the year 930, preceding the introduction of Christianity by seventy years. In 1380 Iceland became a part of Norway under the rule of the Danish king of that year. It remained with Denmark until the union with Norway was dissolved in 1914. When Denmark was conquered by Germany during the present war, Iceland declared its independence and was taken under protection by the British. The Reformation was introduced in 1540, since which time all Iceland has been Lutheran.

The Icelanders represent the oldest Lutheran immigration in the Canadian West. The first congregation was organized in 1878. There are about 20,000 people of Icelandic extraction scattered over the Dominion of Canada, their largest colonies being in Manitoba and Saskatchewan.

Brief references are made in the report concerning Italian work, which continues in Philadelphia and Erie, Pa. Jewish work suffered by the death of Pastor Paul I. Morentz, but it is maintained under the leadership of Dr. Henry Einspruch of Baltimore, Md. The thought of the Church is turned toward Brazil as a field in which there should be a Lutheran ministry. Portuguese is the language of the country.

Direct Supervision of Missions

The Board attaches importance, and invites the attention of the public, to the way in which it carries on missionary operations in the United Synod of New York and in the Synod of Virginia. From a report offered in 1938 the information was quoted relative to the temporary transfer of synodical mission work to the Board of American Missions by these two synods.

As of 1940, a committee of the United Synod of New York reported on three items as follows: First, the relative interest in and the attention given the field by the American Board; second, the relative costs of the two systems of administration (entirely under the jurisdiction of the synod and the system established by the Board of American Missions); and third, the relative results in effective home mission accomplishments. The United Synod of New York's committee advises satisfaction on all three of these points. Among other things they told their synod, "The relative cost of the two systems of supervision, according to the reports of the treasurer of synod for the years 1931 and 1935, were as \$13,144.86 to \$2,850." One reads also from the committee's report the status of the missions of the synod as second to none in the U. L. C. A.

Missionary Training Schools

have been a feature of the work of the Board of American Missions since 1936, when fifty-five missionaries from thirteen synods gathered at Massanetta Springs, Va., for their first Mission Institute. The next year the attendance was almost doubled. In 1938 three schools were held and 146 missionaries from twenty-six synods attended. In 1939 the number of missionaries increased to 170, and at the request of the wives of the missionaries "special activities" were provided and the attendance grew from sixty-five leaders of the parsonage to ninety-two. The practice of holding missionary schools

will of course be continued by the Board in view of these very favorable results.

Work in Spanish continues in the Virgin Islands and in Puerto Rico.

The Church of the Transfiguration in Harlem, N. Y., whose membership is made up of negroes living in that portion of New York very favorably mentions: "The confirmation class for children in the Church of the Transfiguration numbers close to fifty every year, which makes it necessary to secure the loan of the largest possible church building in Manhattan for the confirmation service."

Replying to a request of the Lutheran Church in Japan, and with the co-operation of the Board of Foreign Missions, by which the services of Missionary S. O. Thorlaksson were secured, an investigation was made of the possibility of starting a mission for American-born Japanese living in Pacific Coast cities. Pastor Thorlaksson gave part of his furlough time to investigation, he being qualified by years of residence in Japan as a missionary. The investigation continues.

The Board reports with satisfaction the accomplishments of a

Division of Survey and Research

which has during its period of establishment conducted 271 surveys of prospective fields and 107 re-surveys of areas in which the Board was already interested. From the data thus acquired, forty-five fields have started work and ten for subsequent review received favorable consideration. One suspects that the Board has no reluctance in recommending its decision that 188 areas were turned down for work, there being no immediate field for U. L. C. A. missionary activity.

A somewhat special phase of this division's work is that which under the direction of the Rev. Dr. Martin Schroeder made investigation of rural church portions of the U. L. C. A. Very strikingly it is stated that while we ordinarily connect the word "slum" with a broken-down section of a large city, something very similar to that which is thus titled can be found in rural portions of America. Dr. Schroeder says, "There are vast stretches of rural slums in America. The lack of opportunity and ability for millions of rural people to earn an income that will enable them to have decent food, clothing, and shelter, and secure the necessities of living, is the main cause for the present large movement of population." A recent government report claims that one million destitute farm families who have lost land, savings and farm equipment were in urgent need of food and clothing.

Twentieth Anniversary Appeal

An itemized report of this activity which, while it was largely accomplished in 1938 could not be reported to the convention of that year, appeared in the report to the 1940 convention. One reads that a total of \$516,429.16 was pledged as the total of subscriptions from 2,329 congregations. Of this sum there were \$33,845.72 in unpaid pledges. The actual receipts were \$482,583.44. Against this there were disbursements for expenses incurred during the period in which the appeal was made totaling \$125,465.51. The net cash receipts for the Anniversary Appeal for the year is \$357,117.93. It will be remembered that this sum of money was raised for

The Church's Deaconesses

WITH VERY LITTLE preamble, data was offered relative to the accomplishments of the deaconesses from the two Motherhouses belonging to our general body. One of these located in Philadelphia has entered into the latter half of its first century. The second, which is in Baltimore, Md., for more than forty-five years has been training young women for the ministry of mercy and other parish work. In the Philadelphia Motherhouse, which is the elder of the two sisters, there were 121 Sisters on July 1, 1940; 96 in the diaconate and 25 on probation. At Baltimore there are 73 Sisters, including 12 probationers.

To locate these servants of the Church geographically is confusing. As a matter of fact, those who belong to the Philadelphia Motherhouse are engaged in nursing at the Lankenau and Children's Hospitals, and at the Kensington Dispensary at River Crest. They have been active in the work conducted by Homes for Children and for the Aged; they have been leaders of Inner Mission Societies, and they work in the health center at Konnarock, Va. From the Baltimore Motherhouse a considerable number of the Sisters have gone to work in parishes of the Church where they complement the ministrations of the pastor in a most fruitful way.

The title Motherhouse has a dual significance. It is first, the place of training and of consecration to the Diaconate. It is second, the permanent home to which the Sister is eligible to return.

Two Motherhouses for
Sisters Belonging to the
U. L. C. A.
Presented Reports to the
Omaha Convention



The work of this Board, whose work is unique and so highly appreciated, and has a dignity and a spiritual content comparable to that which men in the ministry are called, is handicapped by lack of financial support. The Board of Deaconess Work asks the Church to take cognizance of deficits. The report makes mention of the fact that expansion of the work must await increases in the endowment funds and in current income.

church extension that is to become a revolving loan fund which might be drawn upon by congregations in need of assistance.

The report of the Board concerning Church Extension is concerned with two major branches of its work—one of these deals with debt reduction in congregations related to the Board of American Missions. It is reported with pleasure that more than \$1,250,000 worth of property has been refinanced on a sound basis within limits of the ability of the congregation involved, thereby reducing the capital indebtedness of our missions by \$500,000. The total used to accomplish this amounted to only \$181,260. A second phase of Church Extension is titled, *Stabilization and Increase of Church Extension Funds*. One paragraph reads: "During the past biennium sixty other congregations have been threatened with foreclosure and the loss of church buildings. Of this number twenty-five cases have been adjusted, thus salvaging a total of \$168,500 in Church Extension funds involved. At present thirty-five situations remain unsettled."

Three Types of Worth-while Aid

The report focuses attention upon three kinds of conditions that are typical situations brought to the attention of the Church Extension Department of the Board. The first of these is a small congregation which has a modest \$300 church extension loan; second, a heavy capitalization (left over from "good times"); and third, an average situation, in which a \$6,500 church extension loan is the means of putting a congregation into possession of a more suitable structure for its work. For all

three types results have been worked out through church extension resources and methods. The Board passed tribute of sincere esteem to the late John F. Seibert, D.D., under whose name appears the formula, "A life devoted to Home Missions."

By Way of Conclusion

The readers of THE LUTHERAN should call to mind the figures of area and personnel which were brought to their attention. They can form a picture of the scope of this Board's relations by noting that \$256,513 was credited to salaries of missionaries. Missionaries are not overpaid and \$256,000 will engage the services of a good many of them. The Board believes that its missions are good investments—not only spiritually but also financially. It notes that its contribution to benevolence totaled \$190,770. That in ten years would nearly pay off their church extension loans, which total \$1,967,084. With such indications of efficiency, the Board under its report of *Finance*, after having registered acquiescence with the demand for a minimum of drafts on benevolence takes occasion to protest any decrease in the percentage of apportionment assigned to it from the budget. It asks that the percentage of the apportionment assigned it during the biennium preceding the 1940 convention be continued; that the reduction proposed to take effect in the years 1942 and 1943 to 36.50 be not adopted. It says on this point: "The Board most seriously registers its conviction that any decrease in the percentage of apportionment assigned to the Board of American Missions will inflict serious injury on the vitally essential work of Home Missions."

A Great Meeting

By Amos John Traver

The Twelfth Biennial Convention of the Brotherhood of the United Lutheran Church in America, Omaha, Nebr., October 6-8, 1940, Aimed and Hit the Mark

CAN AN organization for churchmen really function? Or must the U. L. C. A. leave the field of organized auxiliaries to the women, young folks, and children? There have been times when the Brotherhood movement seemed to be getting nowhere fast. Those times are past, if one interprets correctly the meaning of this great convention. It was a convention with the victory spirit. Out of debt for the first time in years, growing in membership, increasingly effective in the congregations by the testimony of the pastors, soundly founded on educational principles, and committed to a program of Christian action, the Brotherhood looks out upon this present world with new confidence.

From the opening sermon by the Rev. Fred W. Kern of Austin, Texas, based on the convention theme, "Forward with Christ," to the closing banquet address by the Rev. Dr. Abdel Ross Wentz, on "The Lutheran Church and the World Today," the program offered a series of stirring, eloquent, intensely serious appeals for action along the line of the six objectives. For the first service the convention went to St. Luke's Church, the Rev. A. H. Pinkall pastor. The remaining sessions were held in the Fontenelle Hotel. Every detail of convention planning has been well cared for by the Nebraska Entertainment Committee, headed by Mr. Harold G. Gamert, chairman, and President William F. Kedde of the Synodical Brotherhood.

At the first session President Milton J. Deck of Philadelphia received a gavel at the hands of Vice-president Lawrence A. Speckman, who also used the opportunity to invite the next convention to his home town, Louisville, Ky. Appointive chairmen of committees were: *Nominating*, Mr. H. E. Isenhour, Salisbury, N. C.; *Tellers*, Mr. A. M. Cooper, Washington, D. C.; *Reference and Counsel*, Mr. E. J. Johnson, Nokomis, Ill.

Officers Re-elected

As a testimony to the progress of the Brotherhood under their leadership the entire staff of officers was re-elected, as follows:

President—Mr. J. Milton Deck, Philadelphia, Pa.
 Secretary—Mr. O. Roy Frankenfield, Philadelphia, Pa.
 Treasurer—Mr. Harry A. Fritsch, Allentown, Pa.
 First Vice-president—Lawrence F. Speckman, Esq., Louisville, Ky.
 Second Vice-president—Mr. Erwin H. List, Chicago, Ill.
 Third Vice-president—Mr. Glenn R. Edgar, Charleston, W. Va.

EXECUTIVE COMMITTEE

Term Ending 1942

Mr. W. S. Rapp, Houston, Texas.
 Mr. Francis K. Ford, Niagara Falls, N. Y.
 Paul A. Weidley, D.D., Baltimore, Md.

Term Ending 1944

Heiby W. Ungerer, Esq., Rochester, N. Y.
 Mr. H. E. Isenhour, Salisbury, N. C.
 Rev. Erwin R. Jaxheimer, Woodhaven, L. I., N. Y.

Term Ending 1946

Mr. Martin A. McGrory, Washington, D. C.
 Mr. William F. Kedde, Omaha, Nebr.
 Rev. Charles F. Brobst, Telford, Pa.

These officers were installed by President F. H. Knubel, D.D.

Activities of the biennium reported by the President included the publication jointly with the other auxiliaries of a Book of Prayers; the continuation of the topics edited by Secretary Arthur H. Getz of the Parish and Church School Board; and the increasing stress on the six objectives. He noted with joy "the tremendous forward movement of our Brotherhood since the Springfield Convention."

Secretary O. Roy Frankenfield emphasized in his report the plans for providing Christian literature for men in military service. Three new synodical Brotherhoods have been organized. Executive Secretary Earle W. Bader made an extensive report of his busy life. In five years more than 1,000 organized men's groups have been added to the rolls. Close contacts have also been maintained with the American Federation of Lutheran Brotherhoods. The monthly journal, *Lutheran Men*, will continue to contain a department devoted to Federation work.

Out of Debt

Treasurer Harry A. Fritsch had reason for congratulations on his report of over \$25,000 received during the biennium. He presented a budget calling for \$13,430 per year. This was adopted. \$2,500 is required for individual subscriptions to meet this balance. "The Brotherhood is out of debt and must be kept out of debt!" was the spirit of the convention.

The addresses, if published in full, would be well worth study. Just a few quotations can be permitted. Secretary Arthur Getz expressed satisfaction "for the evolution of the Brotherhood from the social to the educational aim." Secretary C. F. Koch insisted "that the weakness of the Church today lay in the fact that the laymen are unwilling to give personal testimony to the value of Christian principles and practices in life. For the first time in the history of the census the percentage of growth in the Church is not keeping pace with the growth in population."

A series of papers were presented on specifically organization problems by competent laymen. "The Brotherhood Bible Class," by Albert L. Feldkircher, Nashville, Tenn.; "The Men's Social Club," by Fred J. Niemeyer, Fort Wayne, Ind.; "The Brotherhood Committees," by L. W. Woltman, Nokomis, Ill.

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School Days and the Teaching Agency

Convention Impressed by Its Parish and Church School Board's Thorough Consciousness of Parish Education Needs and Opportunities

IN THE efficient bulletin of the Omaha Convention the report of the Parish and Church School Board of the United Lutheran Church in America begins with a reminder of the essence of its responsibilities. The sentence reads:—"The church's charge to teach is clearly ordered in the words of Jesus," . . . *Everyone* is to teach—*everyone* is to be taught—all truth is to be included in the teaching program, and this teaching program is to be an endless undertaking with Jesus Himself always present with His church as she teaches.

In paragraphs following this initial one the report emphasizes a perception of the charge to teach which has been committed to it through instructions from the United Lutheran Church. It is in this connection that the intimate relationship between it and the members of the Church's congregations is recognized. "The Parish and Church School Board is a congregational Board. It has no other function. It succeeds in its task to the extent that it is able to help the congregations carry out their educational work. It asks nothing of the congregations except that they fulfill their educational mission to the best of their ability. It gives to the congregations the results of its observations, experimentation, study, planning, preparation, and prayers. It goes beyond the point of *giving* to the extent of urging the congregations to *take* the fruits of its labors."

Impressed by the directness of the above quoted assertions one turns in thought to the source of the earliest recollections of the teachings of Christianity and notes that Sunday school teachers were intimately connected with each of them. The Parish and Church School Board is undoubtedly correct in the interpretation of its responsibility to the members of the Church's congregations. Thus considered, the number and extent of its contacts are both fascinating and solemnizing. In the United Lutheran Church there are more than 3,900 church schools which meet on Sunday; nearly 75,000 officers and teachers conduct the sessions of these schools; almost 670,000 persons are enrolled as pupils. If the auxiliary Home Department and Cradle Roll are included, more than half of the baptized membership of the United Lutheran Church is directly served every week, individual willingness permitting, through a printed communication which the Parish and Church School Board of the United Lutheran Church in America prepares in order that instruction in doctrine may be extended and the teaching mission realized through Sunday schools and other parish agencies.



Personnel

Very properly importance is attached by this Board to the persons whose work it is to initiate the communications to which reference has just been made. The list of those who thus serve appears as follows:

Executive Secretary, S. White Rhyne, D.D., Philadelphia, Pa.

Associate Secretary, Rev. Arthur H. Getz, Philadelphia, Pa.

Editors, Charles P. Wiles, D.D., D. Burt Smith, D.D., the Rev. Theodore K. Finck.

Assistant Editor, Miss Mabel Elsie Locker.

It is in connection with this personnel group that the members of the Parish and Church School Board pays high and deserving tribute to the late Charles H. B. Lewis, D.D., Associate Secretary of the Board, who died June 21 of this year after sixteen years of faithful service. Earl S. Rudisill, D.D., has been elected to the staff to fill the place made vacant by the death of Dr. Lewis. The Rev. Erwin S. Spees has also been called as an Associate Secretary, thus increasing the number of direct contacts between the staff of the Board and the congregations whom they serve.

The Printed Page

As would be expected from the kind of articulation which is possible to the Parish and Church School Board with its scattered beneficiaries, the medium of parish education is largely that supplied by the printed page. Nevertheless the program of parish education is carefully planned so as to enable progress to be made through a period of years. One reads in their report the heading, "A Parish Education Extension Bulletin." One remembers that the realization of this program is to be gradual, beginning with the present facilities and extending beyond these step by step. Literature essential for the promotion of this new program is to be issued, and each sharing congregation or individual will have by way of recognition a plaque on which it is stated

We Share

in

*The Extension of Parish Education
Throughout*

*The United Lutheran Church in America
Go—Teach*

Announcement is made of literature under preparation, one item of which is an elective course for young
(Continued on page 29)

14 Colleges—10 Seminaries

BOARD OF EDUCATION Reports on Work in Lutheran Schools and Among Lutheran Students in Other Institutions

TO SERVE the colleges and seminaries so that their service to the Church may become more effective, is the dominant purpose of the Board of Education of the United Lutheran Church, it was reported to the convention.

The Board gives church colleges and seminaries its advice and guidance on the basis of its studies and surveys. It supplies some financial aid, within the limits of the means that the Church puts at its disposal. This aid totaled \$54,000 a year in 1938 and 1939.

In the last year the United Lutheran seminaries reported 295 students, fifteen more than the year before. Individuals doing graduate work either in residence or in correspondence number 191.

The colleges show an increase from 5,045 to 5,169 in student enrollment in 1939-40. The enrollment includes 3,261 men and 1,908 women, and is divided as follows:

Carthage	295	Roanoke	352
Gettysburg	611	Susquehanna	338
Hartwick	300	Thiel	258
Lenoir Rhyne	520	Wagner	287
Midland	276	Waterloo	65
Muhlenberg	511	Wittenberg	863
Newberry	387	Marion (Jr.)	106

Building programs feature in the year's history of several of our colleges and seminaries. At Gettysburg Seminary two new residences were erected as memorials to two distinguished alumni, Leander M. Zimmerman and Luther DeYoe, to be occupied by professors emeriti. Ground was broken for a new chapel, to be dedicated in 1941. These are first steps in a program to include a library, dormitory, gymnasium, outdoor auditorium, and school for missionaries and church workers.

At Southern Seminary the dormitory and administrative building were renovated, and a professor's residence was received as a gift from Mr. and Mrs. P. C. Price of Columbia, S. C.

The \$300,000 home of the late C. S. Pillsbury, Minneapolis, was purchased for \$25,000 by the Northwestern Seminary. Carthage College has rebuilt its former gymnasium to serve as a biology hall.

Roanoke College has received a gift of \$15,000 toward construction of a chemistry building, \$25,000 toward endowment, and \$25,000 for the benefit of needy students studying for the ministry.

Thiel College has begun construction of a residence hall for girls, to cost \$175,000.

Financial Difficulties

In contrast to encouraging signs of progress noted in increased student enrollment and ambitious building programs, the financial needs of our schools are serious. Debts of \$2,750,000 must be liquidated, and current budgets are \$75,000 out of balance. New buildings worth \$2,500,000 are badly needed, and endowments should be increased at least \$5,000,000 to provide for continued successful administration of our colleges and seminaries.

New Executives

Gettysburg Seminary: President John Aberly, D.D., LL.D., retired and Professor A. R. Wentz, Ph.D., D.D., LL.D., was elected to the office effective August 1, 1940.

Hanna Divinity School: In September 1940 Professor E. E. Flack, S.T.D., D.D., succeeded Dean L. H. Larimer, who served in that office for sixteen years.

Hartwick Seminary: Professor S. M. Paulson, D.D., retired as dean, and Professor Bruce Carney, Ph.D., D.D., assumed the office as president, being inaugurated December 3, 1939.

Philadelphia Seminary: Acting President Luther D. Reed, D.D., A.E.D., accepted the call to the presidency and was inaugurated October 5, 1939.

Southern Seminary: The Rev. E. C. Cooper, Ph.D., of Raleigh, N. C., director of religious training in the North Carolina State Prison system, accepted the call to the presidency, effective July 1, 1939, and was inaugurated September 20, 1939.

Western Seminary: The Rev. H. F. Martin, Ph.D., D.D., succeeded Professor W. F. Rangeler, D.D., as dean, assuming the office September 1939, and resigned effective August 1, 1940, to become president of the Biblical Seminary, New York City.

Hartwick College: Professor Henry J. Arnold, Ph.D., of Wittenberg College accepted the call to the presidency, succeeding the Rev. Charles Leitzell, D.D., and was inaugurated October 21, 1939, as the third president.

Midland College: On September 14, 1939, the Rev. Fred C. Wiegman, D.D., was inaugurated president, succeeding the Rev. H. F. Martin, Ph.D., D.D.

SERVING THE STUDENTS

The Board of Education exerts, through its secretaries, a personal influence on students in our schools, and on Lutheran students in non-Lutheran schools, in addition to its work of aiding our colleges and seminaries in meeting problems.

The student division carried on its work during the past two years through visits by staff members to 266 educational institutions in thirty states and three provinces of Canada.



These staff members attended 136 sessions of committees, conferences, and conventions, and held 7,049 personal interviews.

Beside the work of staff members, the Board gives guidance to pastors of 252 churches which are located near educational institutions. "The responsibility for work with students lies first with the congregation in the community where the educational institution is located," the Board of Education states. "When the resources of the local congregation are insufficient, the synod to which the congregation belongs is responsible for supplementary financial or other aid. The United Lutheran Church in America through the Board of Education assists synods or congregations when synodical resources are inadequate or the nature of the educational situation requires it."

The Board urges each synod to have a committee which will consider the work of the students on its territory as a distinct obligation. At the present time twelve synods are budgeting for work among students: Illinois, Indiana, Iowa, Michigan, New York, Nebraska, North Carolina, Ohio, Pacific, Ministerium of Pennsylvania, Central Pennsylvania, and Virginia.

To sixteen pastors or congregations in which the situation is such that the work with students cannot be carried on without some assistance, the Board makes annual grants.

Work in Certain Educational Centers

Boston. As members of the University Lutheran Association, students served in Boston have been enrolled in fifteen institutions, including Harvard, Massachusetts Institute of Technology, Simmons, and Northeastern. Students at other colleges, like Wellesley and Dartmouth, have also been visited. Nearly half of the Boston students are studying at the graduate level. They form a cosmopolitan group. In a single year they came from seventy colleges and universities; twenty graduates of Lutheran Theological Seminaries—five of them from Germany—have been active in years past. Men and women from Canada, England, France, Spain, Denmark, Norway, Sweden, Finland, Estonia, Czecho-Slovakia, Brazil, Chile, Japan, China, India have enjoyed Christian fellowship.

The work in Boston has been financially carried conjointly by the Board of Education and the Synod of New York. A reconditioned clubhouse which since 1937 has been used as a parish house and chapel is to be replaced by an adequate church building on the excellent site near Harvard Yard.

The pastor since 1925 has been the Rev. Norman D. Goehring, who resigned, effective June 1, 1940.

New York City. The staff, under Miss Mildred Winston's supervision since 1931, has direct oversight of the work in New York City.

Personal contact was maintained with fifty-five different institutions. Individual students from numerous other institutions were reached either through personal visits, co-operating congregations, or the student organizations. The Lutheran Student Association of Greater New York, of which Miss Winston is the active adviser, creates a group consciousness which keeps many students in the Church and opens places of leadership and service. The Association brings into fellowship with each other students from thirteen campuses on which there are organized Lutheran student groups as well as students from smaller institutions and from schools of nursing. The Lutheran Nurses' Guild has representatives on the Lutheran Student Association Council. The students in New York City have a major place in the leadership and program of the North Atlantic Region and

heartily support both by attendance at the Ashrams and financial contributions, the work of the Lutheran Student Association of America.

University of Syracuse. Mr. John Benner Weaver, Gettysburg '39, became secretary fellow at Syracuse University in September 1939. Mr. Weaver is continuing and developing the work begun in 1937 by Mr. Rollin Shafer, now a student at Philadelphia Seminary. More than 200 Lutherans attend Syracuse University. Meetings are held weekly in the chapel and occasional services are held in the Lutheran churches. Support of the work is shared by the New York Synod and the Board of Education.

Philadelphia. Robert H. Gearhart, D.D., has been pastor for students since 1922. It is estimated that 1,800 students in Philadelphia are members of the Lutheran Church. At the University of Pennsylvania Pastor Gearhart has his headquarters in the Christian Association Building, where in certain phases of work he collaborates with the pastors for five other church-related student groups. Regular Bible study groups, luncheon forums, committees, and interview periods are held also at Temple University and Drexel Institute of Technology. An annual metropolitan conference is part of the program.

Work among students is backed financially in part by a local committee of laity and clergy which has functioned since 1909. The Ministerium of Pennsylvania and the Central Pennsylvania Synod make annual grants.

Pennsylvania State College. The largest single group of United Lutheran Church students is at Pennsylvania State College. Dr. J. F. Harkins, pastor of the congregation with 370 members at State College, has been doing effective work among 815 Lutheran students. During the year 1939-40 he was assisted by Mr. Albert Carney, a graduate student, who held a secretary fellowship from the Board of Education. Central Pennsylvania Synod at its meeting in May 1940, passed a motion that synod and the Board endeavor to work out an agreement to call a student pastor. The Board in June 1940, passed a similar motion as follows: "That the Board of Education of the United Lutheran Church in America endeavor to work out an agreement whereby a full-time campus pastor may be supported at Pennsylvania State College by the fall of 1941."

Chicago. In June 1938, the Rev. Charles W. Kegley was named by the Board as pastor for students in the Chicago area. Prior to that for four years he had been acting as a secretary for students under the guidance and support of the Board. Through a metropolitan Student Council made up of representatives of graduate and professional schools, universities and colleges, art and business schools, and schools of nursing, more than 2,000 Lutheran students have been reached in a given year through printed material, conferences, and calls.

The students, registered at 135 institutions, come from all parts of the country and from all bodies of the Lutheran Church. City pastors and students who are local residents help students to find church affiliations.

A fellowship of individuals of various Lutheran bodies known as *The Friends of Lutheran Students* have by personal interest and gifts assisted Mr. Kegley not only in work with students but in awakening the Church to the needs of students. The Illinois Synod has given the work its official backing by a liberal grant-in-aid.

It was with deep regret and appreciation that the Board in June 1940 accepted Mr. Kegley's resignation.

Secretary Fellows. In educational centers when the number of students warrants it and when pastors cannot give an adequate amount of time for service to students, the Board for years has relied upon the help of a carefully chosen secretary fellow. He is a graduate student at a uni-

(Continued on page 31)

Board of Publication

Twenty Million Pieces of Printed Matter Come From Its Presses in a Year. Quality and Effectiveness of Work Improve.

MORE books and better books, brighter and more attractive papers, phonograph records and film strips to meet requirements of new teaching methods will soon be supplied to the United Lutheran Church, it was announced by the Board of Publication at the Omaha convention.

New machinery and equipment recently installed by the United Lutheran Publication House are improving the quality and effectiveness of its productions. An enlarged program of publication has been carefully studied by the Board, resulting in plans for new work.

Twenty million pieces of printed matter came from the presses of the Publication House in the last year. Since the last convention there have been produced fifty new books and pamphlets, four weekly periodicals, and a dozen monthly or quarterly publications, plus the books in The Christian Life Course, Children of the Church courses, and Christian Youth series.

At no time has there been any threat that the Board of Publication would require a subsidy from the Church for the support of its work. Our publishing agency has been a source of stability and strength through the depression years. This position is almost unique in Protestant circles.

Following the death of Dr. Grant Hultberg, a month after the last convention of the United Lutheran Church,



New Manager

H. Torrey Walker completes first year as manager of the United Lutheran Publication House

the Board of Publication faced the problem of selecting a worthy successor to the man who served as business manager for two decades. The manager must be a man of fine insight into the situation of the Church, a devoted churchman, and a capable business man.

The man chosen as manager, H. Torrey Walker, had by God's will been long in training for great responsibility. He had been a member of a firm of public accountants entrusted with the annual audits of accounts of all

boards and agencies of the United Lutheran Church, so that he had learned the financial structure of the Church. He became the treasurer of the Board of American Missions and secretary of Church Extension, and thus gained first-hand knowledge of congregations and clergymen in all sections of the Church. His record

of service during his first year as manager fully justifies his selection.

Three Problems

The Board of Publication has three things to think about: (1) Securing and preparing material the Church needs. (2) Mechanical problems of efficient production of printed pages. (3) Widespread distribution of the products.

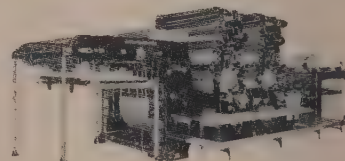
As a first step in determining the needs of the church, the original program of publication projected in 1921 has been restudied. Undoubtedly there has not yet been produced an adequate Christian literature which interprets the life and thought of the Church to the turbulent world of today. Men of keen mind and literary gifts who might contribute to a growing Lutheran literature are often so heavily burdened with other duties that they cannot find opportunity to write.

The Board of Publication has projected a list of books, some of them are already under way. Some are for advanced students of theological literature. Others are for relatively untrained laymen. "An Introduction to the New Testament," "Liturgics," "History of Lutheran Missions," "Exegetical Study of the Pericopes," "History and Background of the Lutheran Confessions," "A Christian Sociology," and others have been undertaken. A Laymen's Library is in process of formation, to include books in popular style on the doctrines, practices, and history of the Church.

In order to develop latent talent in the Church, and to secure and assist persons who can prepare manuscripts; in short, so that the Board of Publication may pursue an aggressive policy of book publications, an editor was called during the year in the person of the Rev. G. Elson Ruff.

Increasing mechanical efficiency for the great task of publication, the Board has ordered new presses; a big new Miehle for heavy production of letter press work, a small Webendoerffer and a large Harris-Seybold offset press, with full equipment for making photo-lithographic plates, a fast Kelly Clipper for high-speed work on smaller printed jobs, stereotyping equipment, new type faces, and so forth. The volume of production of the plant increases steadily.

Eye-appeal of productions of the Publication House will go up steadily as a result of the work of the first full-time art director, Edmund Jones.



New Press

One of the great machines installed in the printing department for effective service to the Church

Reorganization of the personnel in charge of distribution includes the assignment of the Rev. Ernest O. Armbruster as Promotion and Service Manager; transfer of Mr. Ernest Hoeppner from his post as manager of the Chicago store to a position of Sales Manager in charge of the stores in Philadelphia, Chicago, Columbia, and Pittsburgh; Mr. Frank Rhody's appointment as Purchasing Manager; and the assignment of the Rev. J. Wilbur Gouker in charge of the Ecclesiastic Arts department.

New fields of service. The weekly church bulletin service, inaugurated this fall, has already won the favorable response of churches everywhere. Plans are being matured for stocking well-selected materials of proper standards for use in audio-visual education in our churches. Some of such materials were displayed at the Omaha convention.

Month by month **THE LUTHERAN** undergoes improvement as a weekly journal for the rank and file of Lutheran churchmen. Soon the children's story papers, *Young Folks* and *Boys and Girls*, will blossom out in new format, with color printing, new titles, and more legible type faces.

Publishing is a front-line activity of any group seeking to influence the thought of large numbers of people today. The United Lutheran Church has accepted the challenge of the printing press. Through its Board of Publication it is effectively putting to work the powerful machinery of printing for spreading thought waves across the land. The Board asked the Church at the Omaha convention for greater loyalty, more personal interest and support in circulating its material among our people, the co-operation of all in the great program.

SCHOOL DAYS AND THE TEACHING AGENCY

(Continued from page 25)

people, "The March of Missions," by Mrs. Rosalyn Summers Sease. Another consists of five new elective courses for young people, and four new second series leadership texts in course of preparation.

From the Parish and Church School Board a parent education folder, "We Must Not Fail Them," was prepared preceding the confirmation season of 1940 and distributed to the number of about 25,000 copies. It will be available for free distribution again in 1941 preceding confirmation.

The Children of the Church

One item of the Church's program which has been receiving attention during recent months has the general title, "The Children of the Church." It is a revision of the classification of the youth of the congregations, and replaces former organizations that were conducted by the Luther League and Women's Missionary Society, generally in conjunction with the work directed by Sunday schools. "The Children of the Church" are those of its baptized membership who are under twelve years of age. The Parish and Church School Board has the necessary contacts and information for this new work to enable it to co-operate successfully and without overlapping. These new enterprises which were reported at

Omaha did not displace other forms of service in which the Board has engaged for several years. Leadership for parish education continues to be emphasized and served. A booklet on youth camps, how to organize and conduct them; and another on summer schools and camps for church workers, how to organize and conduct them, have been prepared and can be furnished inquirers on request.

Synodical Committees Co-operating

One is informed by the report that there is a promising development of synodical committees on Parish Education and Regional Conferences through whom promotional work can be done. Every synod in the Church has an active committee co-operating with the Board. These committees are channels through which the Board attempts to reach the congregations and through which the congregations may express their appreciation or their criticism of bulletins and literature of the Board.

Three Regional Conferences on parish education occur each year through which members of the synodical committees and presidents of the synod are assembled to discuss the program which the Church is presenting on parish education. Charlotte, N. C., for the southern synod; Camp Nawaka for the eastern, and Chicago for the mid-western synods, have been designated.

Personnel Contacts

Superimposed upon this "paper program" are arrangements by which the personnel of the Parish and Church School Board enter into actual contacts with those who apply the programs in schools and congregations. Under what is titled, "Field Activities," the staff visits meetings arranged for and conference with Sunday school workers. During the past biennium the members of the staff attended 735 group meetings, representing 12,816 congregations and 79,902 individuals.

In closing the report, which is over the signature of Dr. W. C. Schaeffer, President, and Dr. S. White Rhyne, Executive Secretary, credit is taken for the work which has been accomplished. "Volumes of literature have been prepared; new programs have been formulated; this literature and these programs have been carried to the field; leaders have been educated in their use; pastors, congregations, synods, and general workers in the Church have given their hearty support to the work; progress has been made in most every field.

"But as the Board reads again God's Great Expectation of the Church in her teaching work we bow in humility. May God grant to pastors, congregations, synods, Parish and Church School Board, and the United Lutheran Church in America a new vision of their educational task, a firm decision to meet it and the physical strength, assistance, and fellowship with Him Who is present always to realize God's Great Expectation."

CHILDREN OF THE CHURCH

[In a following issue, **THE LUTHERAN** will bring to its readers more extended information concerning this new department. Space was not available at this time to report in proper detail the accomplishments in this very important activity. Ed.]

The Board of Social Missions

The Youngest of the U. L. C. A. Major Agencies Indicated Coverage of Duties Assigned It

ATTENDANTS at previous Conventions of the U. L. C. A. will recall the action which went into effect at the close of the 1938 meeting in Baltimore, by which two committees and one of the duly constituted Boards of the Church were merged into one agency under the title *The Board of Social Missions*. What had been the Committee on Evangelism and the Committee on Moral and Social Problems and the Board of Inner Missions thus passed from formal recognition but really entered upon a continuing relationship to their objectives that will probably prove to be of greater usefulness. A Board of twenty-one members was chosen in 1938, and at their organization they elected:

Carl M. Distler, Esq., President.

G. H. Bechtold, D.D., Vice-president.

G. Morris Smith, D.D., Secretary.

Mr. Carl H. Lammers, Treasurer.

Certain definite tasks were also outlined, the first of which was to survey and analyze the scope of the work committed to it by the Church; to organize functionally for the work in the areas designated; to acquaint and stimulate the Church with the activities in which the Board is seeking to serve.

Departments were set up in the form of committees under the titles; Evangelism, Inner Missions, Social Action, Disaster Relief, and the other areas of the Board's work. In this first report of the Board of Social Missions these departments are given prominence by each receiving treatment, the first being the Department of Social Action. It is desirable that the Church should realize that the word "social" as it



is used by the Board of Social Missions, has a scope which is as large as society, which is articulated with culture, and which undertakes to place the Church's activities in practical relationship to world conditions.

The report began with five general observations, assigning for their treatment five paragraphs, the nature of each of which is indicated by its first sentences.

Paragraph One begins: "Perilous times are upon us. The evils that lurk in society have in recent years become increasingly complex in practically every area of life. While progress has been manifest in certain directions, the situation in general is at present no less than tragic." The threat which lies in the situation is indicated when the report says, "This cultural crisis not only strikes at liberty, justice and democracy; it goes deeper than that. By hurling the masses into a maelstrom of materialism, selfishness and sin, it strikes at the church as a social institution and the instrument of the Kingdom of God."

Paragraph Two reads: "The social question has become the ultimate touchstone of every institution in the world."

Under Three one sees: "Restlessness under existing conditions and impatience in view of the apparently slow progress being made by agencies at work attempting to improve the situation, characterize the public mind today." Various utopian schemes of secular education and the mechanized methods of public social service have not solved the social problem. The cry on every hand, even in the churches is, 'We want action.'

Four says: "Much confusion and ignorance prevails as to the proper course to pursue in social action. . . Truly a confused church cannot make an effective impact upon the social order."

The fifth Declaration begins: "It is encouraging, however, to observe in the churches a tendency to discredit feverish and exaggerated activism and to demand indoctrination in the Gospel, the power of which is effective in both individual life and social relations."

Inherited From the Past

The Board, after having surveyed the situation in which Social Action is involved, made an appraisal of the heritages received from the Committee on Moral and Social Welfare of the U. L. C. A., as found in the minutes of previous conventions.

Next it called upon pastors for an expression of their views in order to ascertain the mind of the Church on matters of Social Action. Some disappointment is indicated because of the small number of replies (200); but a sufficient number of ministers were heard from to indicate considerable confusion as to the procedure in social action, yet a common concern lest the Church fail to give ample expression of her convictions regarding the social relevance of the Gospel."

Finally certain conclusions were reached which took the form of recommendations offered at the convention for adoption. *These are as follows:*

- (1) To organize leagues for civic righteousness.
- (2) To organize study classes in crime and delinquency, crusades against particular evils, and other aggressive enterprises with which to combat wrong.
- (3) To protest vigorously against any and all subversive and unchristian practices in their communities.
- (4) To investigate the ways and methods employed by the perpetrators and purveyors of corrupt practices and devices.
- (5) To seek to arouse public opinion against such evils in order to secure adequate social legislation and enforcement of laws.
- (6) To suggest to their constituencies constructive literature, films, and radio programs, and other forms of recreation.
- (7) To promote playground facilities, wholesome sports, summer camps, reading clubs, and kindred interests that provide a suitable environment for growth in Christian grace and faith.

(See Recommendation No. 5.)

Soul Winning

In the Department of Evangelism a committee of Board members had been set up, headed by the Rev. Dr. Charles B. Foelsch, and congregations and pastors were addressed in behalf of soul winning. Pamphlets were issued and the Great Commission was stressed: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved."

Reports from the synods indicated that eighty per cent of the parishes of the U. L. C. made use of the suggestions and material on evangelism that were provided.

Inner Missions

The third section of the Board's report dealt with Inner Missions—that is, with the ministry to the less fortunate. To carry on this department committees were set up on Immigrant and Seamen's Work, Work for the Handicapped, Institutions and Agencies, Congregational Activities.

For Immigrant and Seamen's Work the report showed that a full-time Inner Mission worker is maintained at Ellis Island for the Port of New York, at Montreal in Canada for immigrants entering by the St. Lawrence River.

The Rev. E. F. Kaercher has a parish for the deaf of which the preaching points are in Allentown, Baltimore, Lancaster, Reading, Scranton, Wilkes-Barre, and Williamsport, in Pennsylvania; Trenton, N. J.; and Washington, D. C.

In New York City there is a congregation among the Negro deaf to whom he goes twice monthly, instead of once in every six weeks. The statistics of his activities read: 172 services held with 6,419 present; 9 baptized; 10 marriages; 4 funerals; attendance at social gatherings at which over 6,000 were present.

Among the Blind

There is an extensive work among the blind, to whom the Board lends "talking books," which are so much appreciated by those who have lost their sight. There is also the printing and distribution of literature in Braille. Luther's Small Catechism and Explanation, by Dr. Joseph Stump, is available at cost price. There are brief references in the report to the Institutions and Agencies of the Ministry of Mercy, where a vast work is done so quietly and habitually that it is taken for granted and no longer rates as "news." The Board makes special mention of the formation during the past biennium of the Lutheran Nurses' Guild. At a luncheon held May 6, 1940, in Philadelphia, 162 Lutheran nurses, representing every major Lutheran body in America, met at luncheon and formed an organization to continue contacts and fellowship.

Among the eleven recommendations offered by the Board five were given earlier in this story. The eleventh should not be overlooked. It reads: "That the Constituent Synods of the United Lutheran Church be requested to give such financial support to the work of Synodical Social Mission Committees or Boards as may enable them to render greater service in the development of an effective program of Social Mission Work."

On the whole this Board's report made a favorable impression when presented by means of half a dozen "departmental" leaders. It is off to a good start.

14 COLLEGES—10 SEMINARIES

(Continued from page 27)

versity which by arrangement with the Board agrees that half his time may be given to directed service to Lutheran students. Such a secretary fellow works with the local pastor or supervisor of student work as well as with the staff of the Board.

Co-operative Work. Co-operation with the student service department of the American Lutheran Conference has marked the work at the University of Wisconsin, University of Illinois, University of Michigan, University of Nebraska, and in California.

The Lutheran Student Association of America has come into existence as an independent association in which students of all Lutheran synods participate. A continent-wide conference of students is held annually.

Informing the Church

1. *Relating to the colleges in which men now in the seminaries were trained:*

Type of Institution Attended	1930		1940	
	No.	Percentage	No.	Percentage
Lutheran Colleges	285	87.2	224	74.4
Other Church Colleges	19	5.8	23	7.6
Independent Colleges	5	1.5	20	6.7
State or Municipal	18	5.5	34	11.3
	327	100.	301	100.

What is the significance of the increasing proportion of men coming to the seminaries from non-Lutheran colleges: 12.8 per cent in 1930, and 25.6 per cent in 1940?

2. *Relating to the number of Lutheran men in our colleges preparing for the ministry:*

Our colleges reported 1,302 Lutheran men students of whom 301, or 23 per cent, are preparing for the ministry and 304 are preparing for teaching.

Is it a good thing that 23 per cent of the Lutheran men in our colleges are studying for the ministry? Should we expect more than 23 per cent? Is 23 per cent too high to enable the college to render its proper general educational service to the community and the Church? Is it a good thing that 45 per cent of the Lutheran men in our colleges are preparing for two professions?

3. *Relating to the number of students receiving aid in seminaries:*

Of the 301 students enrolled in our seminaries, 207 are receiving aid from the Church: 26 from the seminaries only, 123 from the synods only, 47 from both, and 11 from other agencies. Of the remaining 84, undoubtedly some are being aided by NYA funds. How about these proportions?

4. *Relating to the number of men in our colleges preparing for the ministry who receive financial aid from the Church:*

In our 14 colleges there are 301 Lutheran men listed for the ministry of whom 262, or 87 per cent, are said to be receiving aid from the Church; 66 from synods, 138 from colleges, and 58 from both synods and colleges. Of the 39 who apparently receive no aid from the Church, 19 are attending Gettysburg College, which has 57 men for the ministry. There are eight colleges in which all the men who are preparing for the ministry are being aided by the Church.

Is it desirable that 87 per cent of the men in our colleges preparing for the ministry receive financial aid from the Church? What significance for the ministry has this situation? Are we inducing young men to enter the ministry through the appeal of financial assistance rather than the appeal of the Word of God and the need of man?

Peace Within the U. L. C. A.

No Major Case in Dispute Reported by Commission of Adjudication

THE Commission of Adjudication's report was mostly historical in character. Reference is occasionally made to the reflection of the three departments of the American Government, Judicial, Legislative, and Administrative, which appear in the Constitution and Practices of the United Lutheran Church. The distribution of prerogatives is not as clearly marked as in the form of Civil Government under which the United Lutheran Church in America is incorporated, but there are provisions made for three types of discussion and decision. Its judiciary is the Commission of Adjudication.

The court, if one may so call it, consists of nine members, three of whom are laymen learned in the law. The clerk is the Hon. James F. Henninger, Judge in Lehigh County, Pa.; the Hon. John F. Kramer of Mansfield, Ohio, and F. William Cappelmann, Esq., are the other two lay members of the Board. The clergymen to whom the responsibilities of adjudication have been committed are: Drs. George J. Gongaware, president; Paul J. Hoh, William E. Frey, L. Franklin Gruber, B. H. Pershing, P. W. H. Frederick. The terms of office of Dr. Gongaware and Dr. Hoh, and Judge John F. Kramer expired at this convention. For the terms of office expiring in 1946 Dr. E. B. Burgess, Dr. Paul J. Hoh, and Robbin B. Wolf, Esq., were elected.

The biennium which closed with the Omaha Convention has brought only one inquiry to the Commission. This came from President Knubel, who questioned the constitutionality of a Board's calling and installing a man as secretary or other officer. The opinion rendered was that a Board has authority to call and install, but only a synod can perform the rite of ordination.

For Efficient Reference

A very valuable work was performed by the Clerk of the Commission, Judge Henninger, who has prepared a Synopsis of the Docket, consisting of a summary of all the appeals and petitions that have been adjudicated, together with the opinion and decision of the Commission, and also included a copy of the Rules of Procedure as adopted December 30, 1919. "It not only makes definite reference to cases that came properly before the Commission of Adjudication, and were duly adjudicated, but also lists those received that were outside jurisdiction, and others that could not be heard because they did not come through the proper channels. It notes also that informal and unofficial replies were given at times to questions submitted, merely as information and as a matter of courtesy."

Something of the history of this valuable agency was reported to the convention. It is stated that "The idea of a Commission of Adjudication for the United Lutheran Church was conceived by the Joint Committee on Ways and Means, which worked out the plans under which the three general bodies—the General Synod, the General Council, and the United Synod in the South—were merged into the United Lutheran Church in America. That committee, in drafting the proposed constitution for the new general body, incor-

porated a provision for a Commission of Adjudication, and upon the final adoption of the constitution at the Merger Convention in the City of New York in 1918, the Commission was established, and the first members were elected." It is stated that a great deal of attention was given to the establishment of a medium of adjudication.

The report comments: "The wisdom and foresight of that committee in the establishment of such a court have been demonstrated in the past twenty years. The controversies anticipated may not have arisen, but disputed questions have been referred to the Commission for Adjudication in sufficient number and variety to demonstrate its need and usefulness, and the opinions and decisions handed down and their unquestioned acceptance by the court bear testimony to its value."

Decisions Not Debated

When a matter has been referred to the Commission of Adjudication and has been considered by them, they report the conclusion which has been reached to the Church in convention assembled. The sphere over which they operate is defined in the report as follows: "The judicial functions of the United Lutheran Church, so far as concerns the interpretation of law, rights or principles, or the binding character of any action, on the ground of doctrine or conscience, arising within the United Lutheran Church are exercised through the Commission of Adjudication, when referred to said Commission by resolution of a convention or by the appeal of any of its synods, with the distinct provision, however, that decisions of said Commission are subject to revision and reversal by a convention of the United Lutheran Church, according to a process provided for in the By-Laws of the said United Lutheran Church Constitution and By-Laws, as well as by the legislation of the Conventions held." On the basis of that statement, together with constitutional provisions governing the Commission, the following conclusions are re-stated: "The Commission is a court; it is a court of appeals; it is representative in character; it represents the United Lutheran Church in the exercise of its juridical functions; its power is that of an agent, representative of the United Lutheran Church in the adjudication of all questions and appeals referred for consideration and adjudication by any or all of the three sources indicated; it must really be chosen by the Church which it represents, and must do what it has been chosen to do in accordance with the constitutional law of the Church and the Word of God as the only rule of faith and practice."

Concerning the authority of the Commission one reads: "The Commission is a court, but it is not a supreme court in the sense that there is no higher power to review, revise and reverse the opinions and decisions of the court. There is a higher power than the Commission. It has a delegated power to interpret and apply the Constitution, but its decisions may be revised, overruled or reversed by the Convention."

The Church's Obligations

"Old age is the front line of life, moving into 'No Man's Land.' 'No Man's Land' is covered with mist. Beyond it is eternity."

Thus begins the report of the Board of Ministerial Pensions and Relief which was presented at Omaha.

In succeeding paragraphs one reads concerning what this agency has done—"It has not been a work of charity, it has been a work of love. When the Church ordains a man to the work of the ministry, she says: 'Separate yourself from the sources of worldly gain. Minister to us in spiritual things and we will minister to you in material things.'"

"The Board therefore declares concerning its work: Justice demands it: Honor enforces it: Gratitude compels it: Self-respect requires it: Expediency suggests it: Sympathy directs it: Religion urges it: Obedience enjoins it: The Love of Christ constrains it: The Example of Jesus guides it."

Having thus drawn an arrestingly beautiful description of the obligations imposed upon the Board of Ministerial Pensions and Relief those who drafted the report have this to say relative to realization of the picture. The plain English version is: "It has been paying to our retired and disabled ministers and missionaries, 83 cents per day; to their widows, 54 cents per day; to their dependent orphans, 13 cents per day. To do this causes it to pile up an annual deficit of \$35,000 and today its accumulated deficit is \$123,000 borrowed from its endowment and a note has been deposited for the same, that must at some future time be redeemed."

Apportionment Failure Lowers Pensions

Those of us who were actively engaged in realizing the objective of the United Lutheran Church in America in 1928 recall with a bit of envy the tremendous enthusiasm that greeted the appeal for a four million dollar endowment fund, the income of which would supply 50 per cent of a sum of money annually distributed amongst retired clergymen, clergymen's widows and dependent children of clergymen. There was no ambiguity in the arrangements made for the use of that fund. The Church was told as plainly as language permits that a share of the sum of money annually received through the system of apportionment would supply the other half of the amount which the Board of Pensions would disburse to those entitled to receipt of pension. It is of course true that the depression affected the amount of giving during the decade of the '30s, but this convention of 1940 was again reminded either directly or by implication that in the neglect of raising the apportionment the Board of Pensions was quite unable to fulfill the expectations that were set up in 1928.

By way of timely information the number of persons who are titled "The Board's Family" is stated. There are 344 retired ministers, 45 disabled ministers, 615 widows of ministers, 130 children of ministers under 16 years of age (dependents), 7 missionaries; a total of 1,143. In a very interesting graph the Board indicates the annual increase of this number of persons. In 1920 there were 576 on the roll of pensions, thence the number rises year by year.

The Board of
Ministerial
Pensions and
Relief Deals
With the Old
Age Problems
of the Church's
Ministry



Contributory Pensions

For several years the convention has been asked to consider the substitution of a different sort of pension from the one established in 1928. We are now operating under what is known as a "Service Pension"—that is, there is no distinction in the sums granted to those eligible to become beneficiaries. The Church has assumed that the work done by a clergyman during thirty years or more as pastor and when he has reached the age of sixty-five, entitles him to share in the sum of money earmarked for ministerial pensions. The alternative to a "Service Pension" is called "Contributory Pension," that is, pastors and congregations each paying a certain sum of money which then becomes the pension fund of the Church. The information appears in the report that every other Protestant communion and every other branch of the Lutheran Church have seen the futility of the Service Pension and substituted one which has contributory features. In 1938 a plan for this second source of pensions was offered but it did not prove acceptable and the commission that had been charged to give consideration to a better plan was asked to give the matter further study. The commission re-submitted their plan for a Contributory Pension and the Board of Pensions recommended that the Board of Ministerial Pensions and Relief be instructed to put the Contributory Pension Plan into operation when 500 clergymen and their employing agencies shall have applied for admission. That it shall announce to the Church the date of the beginning of the new plan, and after that date shall admit no one to the present plan.

Pensions for lay workers also received consideration by the convention. The report informed the delegates that a bill has been introduced into the Senate of the United States to amend the Social Security Act to include the lay workers of non-profit organizations. This would include the Church. To this form of pension the Board declared itself to be opposed.

Under an item in the report of the Executive Board, the convention directed that board, in consultation with the Pension and Publication Boards, to draft a plan to cover all lay employees.

The Laymen's Movement

A Comprehensive Treatment of Christian Stewardship Presented by This Agency of the Church

THE Laymen's Movement for Stewardship is a unique institution of the United Lutheran Church. In 1918, when the United Lutheran Church in America was formed, it took over from the synods which became the constituents of the new body certain activities that had developed in each of them. Among those which came from the former General Synod was the Laymen's Missionary Movement. It had attracted the attention and received the support of a group of very capable, deeply consecrated men of the General Synod. When this sponsor for missions was admitted into the structure of the activities of the United Lutheran Church in America, it proved highly attractive to all the laity. However, in order that it might not become financially competitive with the regularly apportioned causes of our Church, membership was dependent upon the giving of sums of money to its treasury, "which in no way would lessen the regular giving of the donors."

Its Self-chosen Responsibility

Almost immediately the organization adopted as its peculiar task the sponsoring of systematic giving to the benevolent causes of the Church. It urged the use of duplex envelope, pledge cards, and the quarterly statement. Also careful congregational bookkeeping, and definite planning to visit all members of the congregation annually. In one period of its history it undertook to increase the number of men available for the pastoral office by seeking out young men of promise in high schools and colleges and extending them financial aid for the procural of an education that was necessary to admit them to ordination by synods of the United Lutheran Church in America. In recent years they have concerned themselves definitely with Christian stewardship. The Baltimore Convention of the United Lutheran Church in America adopted a resolution sponsored by the Laymen's Movement calling upon the different synods to put forth special efforts among the congregations in their respective territories to raise the apportionment *in full*. In January, 1939, the U. L. C. A. Executive Board authorized and directed that "a special committee be appointed with power to investigate and appraise all agencies and instruments concerned with raising the benevolence funds of the Church, and to report to the next meeting of this Board, with practical recommendations on ways and means for the realization of the purpose of the Convention resolution." Whereupon Mr. J. K. Jensen and Dr. Paul H. Krauss were named as a special committee. We quote:

1. Principles:

- (A) Combine Christian Stewardship with the 100% Apportionment.
- (B) Intensive Cultivation.
- (C) Enlist those not now enlisted; encourage those already enlisted.

2. Organization:

- (A) Enlist the active co-operation of—
 - 1. All Presidents of Synods and all Presidents of Conferences.

- 2. All Synodical Stewardship chairmen and committee-men.

REPORT AS ADOPTED BY EXECUTIVE BOARD

The special committee prefaced its specific recommendations with these meaningful general statements emphasizing stewardship:

"Your committee is of the earnest conviction that a sustained and vigorous emphasis on stewardship for the purpose of cultivating the fruits of faith is our duty, and *present great opportunity*.

"If we are to reap the harvest of the promotional activity of the past several years, we believe that this activity must be followed by a continuing stewardship program *conducted by and having the force of the whole Church back of it.*"

"THEREFORE, WE RECOMMEND:

"That the President of the Church appoint from the Executive Committee of the Laymen's Movement a Standing Committee on Stewardship consisting of five members, to represent the whole Church; the Executive Secretary of the Laymen's Movement to act as chairman, and the Promotional Secretary of the Church to be ex-officio a member. The duties of this committee shall be:

- "(A) To inaugurate and maintain such a continuous program of publicity, promotion and testimony in the field of stewardship as shall develop a more generous support of the benevolent program of the Church.
- "(B) To co-operate with Synodical Stewardship Committees and with all Boards and Auxiliaries.
- "(C) To promote the appointment of stewardship committees in those synods and congregations that are without such committees.
- "(D) To send out monthly stewardship letters to all Synodical Stewardship Committees, and semi-annually to all pastors.
- "(E) To devise ways and means to stir the hearts of our pastors and church councilmen for all the causes of the Church."

In pursuance of the recommendations above adopted, President Knubel appointed a standing Committee on Stewardship. This committee held three meetings. At the first, principles of Christian stewardship, organization, and methods of approach were given definition. It was determined to enlist the active co-operation of the presidents of synods and of all presidents of Conferences. In addition the interest of the chairmen and committeemen of synodical Stewardship committees, officers and leaders of auxiliaries, and pastors and Church Councils were invited. Finally, there was produced a Stewardship Program for the congregation, by which the "idea of the Word" could be given practical realization by those it concerns.

It begins its organization with the appointment of a Stewardship director. The plan continues with directions for the emphasis on the Scriptural doctrine of Divine Ownership, man's Stewardship. It is declared that Christianity is the religion of giving in the sense of sharing. It was agreed that understanding of Christian Stewardship requires the establishment of study facilities for intensive promotion in the Church during the months of September to June. In short, both the theory and practice of this Stewardship relationship to our Lord and His Church have received investigation on which are based statements of value to every congregation.

ACROSS THE DESK

WELL DONE, WESTERN SYNODS

THE synods of the United Lutheran Church located west of the Mississippi River are younger and smaller in numerical proportions than those east of the Allegheny Mountains, and the cities with a few outstanding exceptions have not required the hotel accommodations that yield justifying profits at seashore resorts and great commercial centers. It was the more gracious on the part of the Nebraska and sister synods to be the host to the twelfth U. L. C. A. convention. That ecclesiastical body's size resembles the Congress of the United States. Its members and affiliates number about 600 persons entitled to participation in the convention and a couple hundred in addition who accompany delegates to see what our ecclesiastical legislature looks like. In short, they who entertain have something of a job to perform.

As nearly as we could observe, reasons for complaint were not more than are needed to enable a melancholic individual to feel comfortable. The noise and bustle of an American hotel is always present to the temporary sojourner in a strange city, however friendly in its intentions.

We heard some murmurings at our hotel about enforced propinquity, and protests about noise incidental to occupants of rooms near the air conditioning machinery were really quite emphatic.

But the brethren have forgotten that law of applied energy that they met in their dear old college days—to the effect that action and reaction are equal. To control temperature requires artificial movements of air, hot or cold as the season decrees. To move air requires blowers, and no blower functions in silence. Even nature in the process of equalizing wind and polar temperatures subjects itself to the roar of the tempests. And anyhow, a convention ought to become submissive to the noise of blowers.

THE PEOPLE'S CORDIALITY

BUT the accuracy which we profoundly admire and love to produce requires us to draw a sharp contrast between the effects of noise and crowding and our reactions to the generous hospitality of our U. L. C. A. brethren of Omaha and the Nebraska Synod. From the hour we left the train until the last word was said and the last good-by spoken, all the arrangements for the comfort of guests that could be foreseen were in evidence. Any time our fellow believers in the convention city and state decide to go into the entertainment business and want a recommendation, the mind and mechanism of THE LUTHERAN are at their service. They made good in entertaining the convention from every point of view.

Depending on the guidance furnished in a fictional comparison which is used by Sir Walter Scott in "Ivanhoe," we assert that if Omaha may at one time have been so close to the herds of stock that roamed Nebraska's prairies as to be Saxon, it has progressed to the stage of being Norman. You recall that the Saxon serf complained that what he herded was cattle but what the Norman overlords ate was beef. In the language of the A.A.A., the sturdy steer was processed.

What we desire to record is the widely expressed opinion of numerous clergymen that the beef served

them in Omaha dining rooms was tip top, par excellence, superior to the boasted roasts of Old England. The "wide open spaces" of the plains have been fenced into patches. The round-ups and rodeos, like the spinning wheels of New England, appear for entertainment and to stock museums. But a filet mignon in Omaha remains something to write home about or to linger long in the memory of Across the Desk. Again we say to our brethren of the neither wild nor woolly midwest—we thank you.

CONSCIENCES AND MAJORITIES

WE DEEM the spiritual health of the U. L. C. A. generally good. The state of the Church, to use a phrase commonly emphasized when ecclesiastical functioning is under examination, is worthy of approval. Certain qualities to which we desire to refer can be indicative of a high degree of religious sensitiveness and sincerity. We indicate our thought by drawing parallels.

The speed of a race horse is properly admired. The well-muscled legs, large lung capacity, and a somewhat mystical quality called stamina are the marks of his distinction from the heavier and slower draft animals. But according to what we have read, most horses that win laurels for swiftness are highly nervous; one might call them sensitive to the expectations and environment in which they live. The citation of similar distinctive attributes in musicians, artists and geniuses in the field of invention is found in books dealing with external phenomena of their lives.

We are not now concerned with the individualism of either men or horses: we want to set your minds to give favorable reception to a state of sensitiveness which sometimes possesses a group of people—a nation perhaps; certainly legislative bodies can be aroused to the discernment of phases of morality, equity, and fear that result in phenomena not average and not always reasonable according to normal standards.

Just now the people of the United States as a nation are permeated by the desire to treat individuals fairly. We are listening respectfully to citizens declaring themselves to be objectors to war. And they preface their attitude with the word for which we have cultivated high respect, namely, *conscience*. The number of them plus the high quality of their minds and hearts has almost given them prestige. Congress has listened to them in drafting a bill for selective service. We personally would fear for America's future were they a large portion of the nation's man power; but as the "first-fruits" of our twenty-five-year-old determination to make war an outlawed method of international disputes we can point to them as prophetic of better days.

But conscientiousness is contagious. It resembles a sharp-edged instrument: it will slash at war, but also at any situation which seems to cramp the individual's right to private judgment. We have had evidences of this sensitiveness in the deliberations of the 1940 U. L. C. A. convention. A minority on certain issues seemed to insist on the approval by all of positions held by a few on the ground that the conclusions of the few rest on the dictates of conscience. But a majority can be, and often are, similarly endowed.

Serving With Christ

Jesus Calls Men to Prepare as His Helpers

By D. BURT SMITH

Luke 5: 1-11, 27, 28. The Sunday School Lesson for November 3

ON THE face of it, hardly a stranger situation could be imagined than Jesus seeking helpers. Was He not the Son of God, with divine power and a purpose that only God could fulfill? Saving sinners was not a human prerogative; none but God could make salvation possible. Establishing a church on divine teaching was outside the province of mere humanity; this was for God to do. So Jesus was sent to save and to be the foundation and builder of the Church of God.

But Jesus began His ministry seeking helpers. Why did He not exercise His power and authority and do what needed to be done without bothering about calling and training helpers? But all God does, all His Son does, is essential. When Jesus called human helpers He laid highest honors on them, and on all since that time who have felt the urge to serve Christ. That call for helpers was not merely a passing fact; it has been a continuing process. The call for helpers, the instruction and training of helpers, have been part of the plan of the organized church through which God works. And, strange to see, nineteen centuries of the work started by Jesus and carried on by His church have not seen the finishing of the work.

The Teacher

The Great Teacher—this is the title we give Jesus. He knew what to teach, whom He taught, why He taught, how to teach, and how to follow up His pupils and use them in places for which they were qualified. So disciples finally became apostles. Though an up-country man, Jesus liked the sea and walked on its shore. He had not learned to fish, but He watched fishermen with interest. His specialty was teaching; and with alertness He sought opportunity for teaching and for teaching materials.

The incident of His teaching from Simon's boat has more than passing significance. It shows Jesus' popularity, His quickness to adjust Himself to opportunity, His wisdom in being simple and plain in presenting the truth, His taking people as they were and showing them what they might become. He never repelled people by posing as great or grand or glorious. His relation to the people was that of helper. What a commonplace scene—a boat by the shore, a crowd on the bank, and Jesus in the posture of teacher! Yet we pause to gaze at it in wonder; we

listen eagerly; we watch His movements, deeply fascinated by Him.

Four Fishermen

Four experienced fishermen, depending on their trade for a livelihood, and many depending on their success for fish, to say nothing of maintaining a healthy fish market in Capernaum! Peter was the leader. He was host to Jesus. Jesus asked for a boat, and it was provided. Jesus suggested fishing in deep water. But what did He know about fishing? Peter knew better, but yielded to Jesus' request, or order—his faith in Jesus pushing aside his judgment as to where and when to fish.

Jesus was not a practical fisherman; but that day He proved Himself an expert guide for fishermen, even experienced men like Peter and Andrew, and James and John. But Jesus was not concerned about the fish they caught; that was of great moment to the four fishermen. Jesus was planning to call these men into His school and train them for "taking men alive" for Himself; they were to be fishers of men. Peter was overwhelmed at the presence and power of Jesus. He probably regretted his hesitation in going fishing at Jesus' order. He wanted to show the deep humility he really felt. True to Oriental excessiveness, he asked Jesus to depart; this was his way of voicing his humility before Jesus, though the last thing he really wanted was for Jesus to leave him. Jesus' ringing, stir-

THINK OF THESE

SINCERE desire to serve Christ brings us faith to obey His direction.

Jesus makes valuable use of even our commonest gifts—Peter's boat, for example.

When faith overrules judgment, men are heading for discovery and success.

When we humble ourselves before Jesus, then it is that He can use us.

DAILY BIBLE READINGS

October 28 to November 3

M. Jesus Enlists Helpers. Luke 5: 1-11.
T. Jesus Calls Levi. Luke 5: 27-32.
W. The Need of Helpers. Matthew 9: 35-38.
Th. The Twelve Commissioned. Matt. 10: 1-15.
F. The Seventy Sent Forth. Luke 10: 1-12.
Sat. Helpers in Service. Mark 6: 30-44.
S. God's Care. Isaiah 62: 6-12.

ring, challenging call gathered these four fishermen into closer relation to Him; they enrolled as pupils of Jesus, to be with Him until He could judge them worthy to go forth "to catch men." They left behind their possessions, their business, their families—this was a life-service project.

One Publican

Levi-Matthew was one of the despised publicans. His business made him an object of Jewish hatred. He was an important tax gatherer in Capernaum. He knew many people, at least in a business way. These fishermen were his "clients," no doubt. At his "receipt of custom" he probably had seen Jesus pass; Jesus may have stopped to talk matters over with him. At any rate when Jesus paused to look at him and call him, Matthew was ready to give up his position, his profitable business, his chance for promotion at the hands of Rome, and follow this Teacher. It was a remarkable case of volunteering when natural judgment would certainly have restrained him. This Jesus, teacher of man, was a magnetic personality; He could invite men to leave all and follow Him, and they would do it. So Matthew, the publican, joined the four fishermen—five men were now in Jesus' school to be trained as His helpers.

THE HOME BIBLE

THE home Bible may not cost much money, but it has most value; it is the home Bible that is used most. It is the home Bible that has marked verses and pages discolored by much thumbing and turning. The home Bible has pages, parts, whole sections, that are white, as though never read. Probably they are not. The home Bible is the source of messages for deeply-felt needs, and so to the places in it which meet these needs best the home people go most often.

It is not assuming too much, is it, to say that the home Bible is the most loved of Bibles? Of course the home Bible that is loved is the one that is used often and regularly. Its offer of spiritual food means nothing except to those who receive it as it is offered. To wish the home Bible were different, to imagine it should be improved either by adding to it or taking from it, or restating what it says—such a wish cannot be granted; and the more we wish it, the less meaning will the home Bible have for us. As a book, the home Bible may be unsightly, covers scuffed and torn, maybe gone; yet its soiled, creased, marked pages are precious. From such pages the comforting, strengthening, guiding Word of God has come direct to the reader.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

A GOOD STEWARD—

Develops Resources

I Thessalonians 3: 9-12

THE office of steward belongs to Bible times. It is like many other Bible terms unfamiliar to modern life. For instance, the word *shepherd* is hard for us to translate fully into our present-day experience. A steward was manager of the estate that belonged to an absentee owner. The owner trusted him to direct the business of his estate wisely and honestly. The steward was expected to work for the interests of the owner first.

Three parables of Jesus, in Luke 16: 1-9, Matthew 26: 14-30, and Luke 19: 12-36, use the steward idea. Our use of the term comes from these parables. God is the true owner of what we possess. He is owner by right of creation. He is even more truly owner by right of redemption. The cross of Christ is the price paid for this ownership. Christian stewardship must go beyond the *rights* of God to His *love* for us. We recognize His rights in our lives because we love Him. We are good stewards because we love Him.

Stewardship of Character

There is a monument in Charleston, W. Va., to the late Senator H. G. Davis. The inscription reads, "He worked as though he would live forever. He lived as though he would die tomorrow." That would make a good stewardship motto. The good steward of God must first of all be good. If he is not good at heart, he may keep up a pretense of honorable dealings with his Master for a time, but when temptation comes, he will not resist. Consecration is the foundation for service.

There is a divine pattern for the steward's character. Christ-likeness is the goal. Read the gospels again to mark the sense of stewardship that was upon Jesus every day. There was no sin in Him. We must permit the power of Christ to cleanse our hearts from sin before we can be good stewards of His.

Stewardship of Talents

Stewardship has regard for more than the right *use* of our possessions. It is our business as good stewards to cultivate our talents, to develop our resources. Not only my personality as it is must be devoted to the interests of the kingdom. My personality must be shaped after His pattern. Only His grace can do this.

We cannot be good stewards if we

neglect practice. Dawdling in school, avoiding lesson assignments, inattention to teachers, all these are marks of the boy or girl who does not understand the meaning of stewardship. Talents are not to be wrapped in a napkin and buried. That is sin. Dreadful is the judgment of God upon it. Talents are to grow by use.

Stewardship in Making Money

"Money makes the man while man is making the money," is the striking observation of David McConaughy. It does make a difference how we make money.

As stewards we disgrace the owner when we use unchristian methods. For the steward to pay too low wages, to make servants work too long hours, to require excessively high rents, to discharge the aged after they have given their best years in service, resort to child labor—all these will not be justified by a high money return to the owner. Stewardship applies to our business *methods* as well as to our income.

Stewardship of Time

Time is money, but few of us are millionaires. Time is potential riches, but the emphasis is on the word *potential*. Our time budgets are just as important as any other budget we make. A Study of our daily schedule will easily show us where there is unpardonable waste of this precious gift of God.

"One can always do more if he will do less," is not so difficult a paradox as it seems. We pastors look for busy people to whom to assign the hardest tasks. Men who can always do one thing more have a standard of choice by which they are laying aside the relatively unimportant for that which is important.

Stewardship of the Body

Our bodies are the temples of our souls. To permit ill health to sap our vitality by our own careless regard of rules of good living is to rob God. Do we take this seriously, this stewardship responsibility for our bodies? Suppose we stay out too late for a night, the next day we have "the-day-after-the-night-before" feeling. We cannot do a real day's work. Most of us recognize our responsibility to our employers for keeping our bodies fit. If he pays us for a day's work, he should receive the best day's work we can give him. Is the responsibility any less to God?

We have no right to worry and fret

ourselves into such a state that we cannot give our best to God's work. Worry does cause ill health. Certainly we have no right to any kind of indulgence that holds down the level of our service. Personal purity is more than a rule for good living. Impurity robs God. It shortens and weakens a life from which He has a right to expect its best.

All for the Owner

"First they gave their own selves unto the Lord," was the description of the generosity of the early church. "The gift without the giver is bare," is another way of expressing the same timeless truth. When Constantine called together the leaders of the Christian Church to formulate a creed to which all could subscribe, among those that gathered were many whose bodies carried the scars of persecution. Some were branded like runaway slaves, some carried the marks of the claws of wild beasts, some had known starvation and were still gaunt and famished looking; all had known what it meant to confess Christ in the presence of hostile men.

We bear too few scars. Our Christian lives have been far too easy. Whether we will continue to enjoy untested security is another question. Concentration camps do not yet await the brave American who ventures to keep faith with God rather than yield to men. Our stewardship has faced little trial. We have been able to compromise with ourselves, withholding much from the owner that should be His. It costs something to be a good steward.

We will pay the cost if we have a fundamental conviction that we owe all to our God. If the shadow of the cross falls across our path we will remember the dreadful price paid for our salvation. Then we will accept our stewardship with the resolution to develop all our resources. We will dedicate to God not only our present talents but our potential talents. Life will become meaningful in the purpose to be the kind of stewards of whom He can say, "Well done, thou good and faithful steward, enter thou into the joy of thy reward."

* * * *

TO LEADERS: Topic date, *November 3*. Discussion: How well am I accepting the stewardship of my body, mind, talents, time, career? How do many of us rob God most? Should we ever say no to any request for work for the church? Next topic, "*A Good Steward Knows How to Use Money.*"

ARE WE WILLING TO SACRIFICE?

Dear LUTHERAN:

THE call to raise \$500,000 for Lutheran World Action is being sounded. We pastors and people of the congregations are asked to raise this money. And we ask ourselves how can we do it without hurting the program of the Church? Will we take it off the present work of the Church? Will it be another case of robbing Peter to pay Paul? This is very often what happens: we merely transfer our gifts.

We are only raising a little more than half of our apportionment now. Will we take it off there or find some other way of appealing for gifts from our people?

There is one source of revenue that we can tap in every congregation and to a greater or lesser degree in every home. We can deny ourselves something unnecessary in the form of food or luxury and give the money thus saved to the work of the Lord in the abandoned and distressed mission fields or in the saving of the lives of refugee Lutherans.

I will not here go into details of the objectives of Lutheran World Action. I will confine myself to one plan by which the appeal might be driven home to our ease and luxury seeking American Lutherans of the present generation.

Let the appeal be on a basis of self-denial during the month in which Thanksgiving comes (November). We who have been spared so much of agony and suffering should be doubly thankful and ready to share with others.

1. Give up one meal per week for a whole month and present the money to Lutheran World Action. Not merely give money, but actually FAST. Most of us eat too much and could spare more than one meal per week.

2. Give up for a month some luxury. This may be in addition to the fasting outlined in number one. What luxuries? Let us start with chewing gum. Here is one thing that consumes much money and energy. What pastor would not gladly be spared the sight of wiggling jaws during the hours of church school and service? Also the bottoms of chairs and pews might for a while be free from unsightly wads deposited there by our church people.

3. Cigarettes and tobacco alone would raise the whole \$500,000 in one week. Whether our pastoral and lay smokers will have enough of the grace of God partly to sacrifice some of their smokes for a month, is a question that may be raised. I can well imagine that many a smoker will think this demand is rather too much for his Christian for-

A HAPPY HERITAGE—whereby the late Charles M. Jacobs speaks to us through his book, *What Then is Christianity?*, the manuscript of which was edited and published after his death in 1938.

DR. JACOBS' DEFINITION of Christianity is one that will satisfy the mind which is not content merely with being, but which must know the reason for being.

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bearance to endure. Anything for the Lord except giving up some of his unnecessary smoking for a month!

4. Paid amusements take a goodly toll of church money too. No, they may not be sinful, but they do cost money, and perhaps some of that given in self-denial might go a long way towards saving refugees in need and preserving missions in distress. Giving up movies, card parties, dances or some other amusements might add much to this fund for the Lord's work.

5. I wonder too whether the joy-riding gasoline bill might not also bring its share towards this fund. True, in November not so much goes for this purpose as in the summer; but every little bit will help.

Even the Thanksgiving meal might offer a dollar or two without cramping us very much. Wonderful indeed will be the result if we can get our American Lutherans to do some fasting or self-denial. Trust this generation to see to it that they will not be injured.

FOR CHAPLAINS

Dear LUTHERAN:

THE following news has been sent to me from the War Department at Wash-

ington, D. C., for immediate release to newspapers:

PUBLIC ADDRESS SYSTEMS TO BE FURNISHED DIVISION CHAPLAINS

The War Department announced today that each division chaplain in the army is to be provided with a one-and-one-half-ton delivery truck and a mobile public address system mounted on a trailer. This public address system will be used for recreation and religious purposes. It will be suitable for an outdoor gathering of about 2,000 persons. The Office of the Chief of Chaplains plans to install in each trailer the following items of professional equipment:

Field desk, with typewriter; filing cabinets, locked for confidential records; field safe; altar, portable; pulpit desk, portable; mass kit with elements for the celebration of the Catholic Mass; communion kit with elements for Holy Communion (Protestant); container with hymn and service books; container with testament, prayer books, Bibles, rosaries, medals; chaplains' flag; tentage and personal effects.

N. M. YLVISSAKER, Maj.-Res.,

President of the Chaplains' Association of the Army and Navy of the United States.

NORRISTOWN CONFERENCE NEWS

By the Rev. Gustave Weber, the Newest Member to the News Letter Staff

DESPITE national statistics, which show a steady decline in the membership of rural congregations and which tend to indicate that tremendous readjustments must be made in rural church life, Zion Lutheran Church of Zion Hill, Pa., under the guidance of the Rev. W. U. Kistler and his son, the Rev. H. M. Kistler, gives these statistics the lie.

Founded in 1840 as a union church, only three years ago was it possible to launch out as a Lutheran congregation, when debts totaling \$506 standing against the Reformed congregation were paid and the Lutheran congregation received exclusive ownership of the property. September 15, 1940, the congregation celebrated its one hundredth anniversary with appropriate services, Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, preaching the anniversary sermon. From the anniversary booklet one gleans many interesting items.

With the advent of Pastor Kistler in 1930, the life of this congregation began to expand and grow. From an average attendance in the church school of forty-five, the year 1940 has seen this total reach an average of 127, an increase of almost 150 per cent. When the Reformed church and school separated from the Lutheran congregation in 1937, little change was noticed in the growth and attendance of this congregation and school. That the members of this congregation are proud of and enthused by this growth might be indicated by the fact that \$4,074 has been spent in the past few months on alterations and improvements to the property. Pastor W. U. Kistler, as senior pastor, and his son, W. M. Kistler, as associate pastor, also serve St. Mark's Church, Pennsburg, and St. John's Church, Spinnerstown.

An Influence in the Community

The five Lutheran pastors of Pottstown, the Revs. Luther A. Krouse, William R. Seaman, S.T.D., Richard C. Klick, Asa S. Wohlsen, and Gustave W. Weber, Th.D., are actively engaged in leading a community-wide movement to bar the opening of motion picture theatres on Sunday afternoon and evening in their community. Five years ago the churches were responsible for defeating this same referendum at the polls by a two to one vote. Since that time, however, the elements in control of the theatres have rallied their forces and the churches see greater obstacles ahead if this question is to be defeated again. The five churches have a con-

firmed membership of almost 4,000 souls, and thus wield a tremendous influence in community affairs.

A Golden Jubilee

The fiftieth anniversary of the founding of *Grace Church, Royersford*, is being celebrated during the month of October with fitting ceremony. The Rev. Roy L. Winters, Ph.D., pastor of the church, has issued a beautiful anniversary booklet which traces the growth and origin of this strong congregation. In January 1890 a group of seventy persons met to form the Sunday school organization which eventuated in Grace Church. With the help of the Rev. Jacob Neff of Spring City and the Rev. O. P. Smith of the Trappe and Limerick churches, steps were taken to organize a separate congregation in Royersford. The first service of worship was conducted by Mr. Neff March 2, 1890.

Only three pastors have served this congregation in its fifty years of service. October 8, 1892, the Rev. J. H. Neiman was installed first pastor and remained with the congregation until September 1, 1898. Not until August 18, 1899, was his successor chosen, and the little congregation went through a trying year. But with the installation of the Rev. Frederick Kramlich a new era set in for this congregation. When death ended his long and fruitful pastorate April 24, 1934, Grace Church had a confirmed membership of 475 and had overpaid its apportionment by \$136. Dr. Winters began his pastorate in September 1934 and has continued and intensified the fine work of his predecessors. In 1938 a beautiful parsonage was erected at a cost of \$19,194. The apportionment is still paid in full each year by this active and growing congregation.

Watching With Interest

Pastors of the Conference are watching with interest the experiment being conducted by the Rev. John W. Doberstein of *Grace Church, Norristown*. With the completion of a beautiful church school building, the first unit of a \$200,000 church plant, a new system of church school worship was inaugurated. The entire school assemblies in the auditorium at the opening of the school. It is led by a vested Children's Choir and the Superintendent presides. The pastor, also vested, preaches a short meditation. After the worship period, the school adjourns to its individual classrooms for study and instruction. A buzzer marks the end of the school session with each teacher dismissing his group. This plan eliminates several objectionable features of present-day church schools. One is that too much time is spent in worship programs and that these duplicate the church service

and thus keep people from the church service. In the program of Grace Church, the Parish School Hymnal has been eliminated altogether, and the Common Service Book is used. In this way the members of the church school become familiar with our hymnal and its hymns, and at the same time there is no abrupt change from a Sunday school worship service to that of the church.

This morning service is attended by many adults, and it has taken the place of the Vesper Service, which has been discontinued. No longer will the church school compete with the church in its worship program, the school becoming an auxiliary of the church, which is its true function.

THE LANKENAU SCHOOL FOR GIRLS

ended the celebration of its fiftieth anniversary with a holiday September 25. At the chapel service in the morning, the pupils were addressed by the Rev. E. Theodore Bachmann, who told the girls something of the history and the aim of Lankenau, comparing its present-day advantages with those offered in the past.

An assembly was held in the auditorium of the school in the afternoon when the students received the greetings of Miss S. May Graebing, who represented the Drexel Lankenau School Association, the alumnae group of the school. Beatrice V. Demarest, salutatorian of the class of 1939, added her good wishes and several students entertained with music and sketches. The assembly ended with the greeting to pupils and parents of Dr. Henry G. Deininger, vice-president of the Board of Trustees.

The evening celebration began with congratulations by Dr. William A. Wade, representing the Deaconess Board of the United Lutheran Church; the wit and wisdom of Dr. C. C. Stoughton, president of Wagner College; and an address on Christian Education by Dr. Mary E. Markley, secretary of the Board of Education of the United Lutheran Church. Miss Grace Kuschon of Wilmington and Miss Eleanor McQuaide of Philadelphia, alumnae of Lankenau, entertained with musical selections.

The Drexel Lankenau School Association had its share in the anniversary festivities earlier at the alumnae reunion when it presented Lankenau with a birthday gift of \$5,000. At the semi-annual meeting October 14 plans were to be discussed for a new campaign for the scholarship fund. The association celebrated its fortieth anniversary at the Golden Jubilee and Reunion September 12 and 13.

OHIO SYNOD NEWS

By the Rev. Carl A. Driscoll

TWO-DAY conventions were held by each of the four conferences in the Ohio Synod during the week September 16-20. The meeting dates were so arranged that special speakers could appear before all four groups. Amos J. Traver, D.D., of Frederick, Md., spoke at each Brotherhood banquet on "The Christian Imperative," which dealt with the evangelistic aim of the Brotherhood, and during the convention sessions on "Trends in Parish Education."

The Rev. John M. Armbruster, missionary to Argentina, addressed the conferences on "A Courageous Church for a Cowardly World." Mrs. Mabel Fenner brought a message concerning the work of The Children of the Church, and led discussion in each conference. Officers of synod also addressed each convention.

Here is how our News Bureau members reported their own conventions.

CENTRAL CONFERENCE

By the Rev. Carl M. Kessler

At the opening session, the Rev. Herbert W. Veler of Lorain, president, preached the sermon, and assisted the Rev. Joseph O'Morrow of Belleville and the Rev. W. E. Buchholtz, pastor of the host church, St. Paul's, Roseville, in the administration of the Lord's Supper. The Rev. Robert Miller of Tiro presented a paper on Article XXI of the Augsburg Confession. The discussion was led by the Rev. George W. Dittmar of Doylestown. The Rev. C. B. A. Stacy of the Mifflin Parish served as chaplain.

Officers elected for the coming year are the Rev. Herbert W. Veler, president; the Rev. John E. Hofer, Jeromesville, secretary; Mr. Harry L. Hess of Ashland, treasurer.

At the Brotherhood banquet, Mr. Raymond Pugh of Shelby was made president, and Mr. George Bluthart of Zanesville secretary-treasurer. The 1941 convention will be held in First Church, Shelby.

WESTERN CONFERENCE

By the Rev. Elmer A. Lehman

The Western Conference met in First Church, Bellefontaine, the Rev. Richard W. Albert pastor. The program included three fine papers: *Stewardship*, by the Rev. Wayne O. Kantard of Tiffin; *Evangelism*, by the Rev. Leary Kohne of Toledo; and *The Nicene Creed*, by W. H. Shepfer, D.D., of Defiance. Devotions were conducted by the Rev. Dr. Dallas F. Green and the Rev. J. Louis Wolf, both of Toledo, and the Rev. Walter Charlesworth of Bowling Green. The Rev. A. L. Anderson was returned

to the presidency; the Rev. W. L. Harmony was elected secretary; and Mr. Norman Bischoff was made treasurer.

SOUTHERN CONFERENCE

By the Rev. Carl A. Driscoll

The Southern Conference met in Auburn Church, Springfield, the Rev. John M. Warnes pastor. The Holy Communion Service was conducted by officers of conference and the chaplain, the Rev. Myron Danford. The sermon was delivered by the Rev. Erwin Spees, retiring president. Two papers were delivered. Henry C. Roehner, D.D., of Uniontown, presented "The Situation in the Ministry of the U. L. C. A.," and the Rev. C. C. Wessel of Greenville addressed the convention on "A More Just System of Apportionment."

Officers for the year are the Rev. C. E. Moore, Brookville, president; the Rev. Herbert Gourley, Troy, secretary; Mr. Frank Boyer, Springfield, treasurer. Officers for the Brotherhood are Mr. Edwin H. Rice of Miamisburg, president; Mr. Edwin Thum of Dayton, vice-president; Mr. T. R. Wilcox of Springfield, secretary-treasurer.

EASTERN CONFERENCE

By the Rev. George D. Keister

The Eastern Conference met in the Lutheran Church, Greenford, the Rev. E. C. Hilt pastor. The Communion Service was conducted by the officers, with the Rev. H. E. Dunmire, president, bringing the message.

New pastors welcomed into the conference included the Rev. Donald F. Alber, the Rev. Walden Holl, Henry C. Roehner, D.D., and the Rev. Karl F. Schofer. Devotions were conducted by Pastors Gregg, Alber, and Swingle.

A proposed set of "Rules and Regulations" for the administration of conference was presented by Franklin Clark Fry, D.D., and will be acted upon in 1941.

The present officers were returned to office: the Rev. H. E. Dunmire, president; the Rev. John Grohne, secretary; Mr. F. W. Mehl, treasurer.

The next convention will be held in Zion Church, Pleasant City, the Rev. Leo LaFontaine pastor.

NEWS FROM OVER THE SYNOD

The United Lutheran Church School Association of Southeastern Ohio held its annual meeting September 15 at St. John's Church, Stovertown, the Rev. Bruce Kreis pastor. The afternoon message was given by Dr. Paul H. Heisey, professor of religious education at Wittenberg College. A picnic supper was enjoyed after the business session, and the Rev. Gerard D. Busch, pastor of St. Peter's Church, Lancaster, spoke to the assembly in the evening.

In several Ohio cities, the Lutheran churches are conducting or planning *Leadership Training Schools*. The three U. L. C. A. churches in Columbus began their school September 10, meeting in the synodical offices downtown. An unusually good response made it necessary to move the school to a church where there would be adequate room.

First Lutheran Church, Lancaster, the Rev. Howard Rogers pastor, is engaged in a \$5,000 renovation program in preparation to celebrate the one hundredth anniversary of the congregation. So far the auditorium has been painted, stained glass installed, vestibule redecorated, and a new flooring laid in the basement. Several sizable gifts have been received, including two checks for \$500 each.

Fifth Lutheran Church, Springfield, the Rev. John M. Recher pastor, held rededication services recently. The Rev. Joseph W. Freese, director of Young People's Work in the Synod of Ohio, was the speaker. The services marked the completion of a \$2,800 improvement program, the third major addition since the first unit of the church was completed in 1894.

A new \$6,000 Schantz organ was dedicated September 8 in *First Lutheran Church, Bellefontaine*, the Rev. Richard W. Albert pastor. More than 500 persons taxed the seating capacity of the church the evening the organ was introduced to the public in a dedicatory concert played by E. Arne Hovdesven, professor of organ at the Wittenberg College School of Music. John Bennett Ham, baritone, teacher of voice at the School of Music, assisted in the program. The two-manual organ has in addition chimes of twenty-one bells donated in memory of the late Mr. and Mrs. Simpson L. Horn.

October 13 *Jerusalem Church at Acme*, the Rev. Carl M. Kessler pastor, held special services to mark the 110th anniversary of the congregation. The Rev. Lewis Westenbarger, whose father formerly served the congregation, preached the morning sermon.

Tribute and gratitude were tendered the choir of *St. Mark's Church, Osborn*, by the pastor, the Rev. Paul H. Weihl, in a service of consecration September 8. In the service, the members of the choir dedicated their voices, time and talent to the glory of God through serving in this manner.

The Rev. and Mrs. Herman L. Gilbert of St. Paul's Church, Mansfield, used the occasion of their tenth wedding anniversary to bring the entire congregation together for an evening of fellowship. A program was presented in the church auditorium on the evening of October 2, and a reception followed.

Last July, the *Stone Creek Parish*, consisting of five congregations under the leadership of Edward P. Scharf, D.D., began the publication of a quarterly "Parish Messenger." Mrs. Scharf is editor of this six-page paper that carries news and announcements to a large and scattered parish.

The Luther League of First Church, Columbus, Dr. Lewis P. Speaker and the Rev. O. E. Elbert pastors, was happy to learn that theirs was the first League in the synod to receive the Class A grading. Both the Senior and Intermediate Leagues were given certificates for paying their apportionment in full.

The Women's Missionary and Aid Society of Hope Church, Toledo, began their activities for the year by making a pilgrimage to Springfield to visit the Oesterlen Orphans' Home, September 11. The cornerstone for the new church building was laid September 8, as previously reported in *THE LUTHERAN*. The Rev. Walter W. Larson is the pastor.

A Lone Parishioner

A unique service is conducted every Sunday afternoon in *Ravenna* by the Rev. H. E. Hamme, pastor of Trinity Church, Kent. An eighty-two-year-old woman is the only member of a once flourishing congregation. Every Sunday she takes her place on the women's side of the church, and the minister conducts the full service. The land was deeded in 1872 to the council of the church, and will revert back to the grantors when it is no longer used for its original purpose. This will not happen as long as the lone parishioner, Miss Samantha Wisman, is able to attend the weekly service.

A GREAT MEETING

(Continued from page 24)

Practically two whole sessions were occupied with these and other practical discussions. Leaders were Ray Doell, Rochester, N. Y.; K. T. Mykelbust, Longview, Wash.; Martin A. McGroary, Washington, D. C.; Aubrey W. Mauney, Kings Mountain, N. C.; William J. Kulow, Laramie, Wyoming; L. F. Speckman, Louisville, Ky.; Harry B. Fogle, Uniontown, Md.; E. F. Loachim, Charlestown, W. Va.; William F. Kedde, Omaha, Nebraska; Dr. George A. Eichler, Northampton, Pa.; and others. Their approach was as varied as their origins, and the exchange of workable plans was intensely interesting to the delegates. There was eagerness to know how to do Brotherhood work in the parish.

President F. C. Wiegman of Midland College, spoke for a better and more

balanced judgment of youth. He said, "Youth is neither going to heaven nor to hell en masse." He would speak rather of "fuming youth than flaming youth." He made a vigorous appeal for greater support of the church colleges.

One of the evening services was devoted to the theme of Consecration, and the Rev. Dr. O. G. Beckstrand of Rockford, Ill., gave the address. He said, "The destiny of our nation is at stake, not because our Constitution is outmoded, but because of the want of consecrated Christian men in high office."

The subject of Church publicity by press and radio was presented by the Rev. Charles K. Fegley and the Rev. Alford R. Naus, members of the U. L. C. A. Committee on Publicity. This committee gave full coverage to the convention and offered many practical suggestions for local publicity. They agreed that national publicity was dependent on local co-operation.

Each session closed with an address that sought to stir the delegates to action. "Thy Kingdom Come," by Dr. H. H. Bagger, was a well conceived treatment of this petition in the light of the petitions that follow. The consecration of our wills to the will of God, the cultivation of the forgiving spirit, and the support of the Church as the one defense against evil, are necessary for the establishment of the Kingdom. "Men of the Church Arise," by Dr. John L. Yount, was another stirring appeal for action. He called for a new understanding of one's personality as a Christian, a more intelligent defense of our Christian heritage, and a fuller consecration to the Christian imperative of love.

Heiby Ungerer, Esq., of Rochester, N. Y., father of the fifth objective on Christian Citizenship, again spoke on his favorite topic, aiming especially at the fifth column in America. He said, "Let us remember that the most dangerous fifth columnist is not the be-whiskered, soap-box orator who is caught harboring a Communist Catechism, but rather he who publicly and loudly proclaims his allegiance to American democracy but who at the same time forgets God and omits all religion and religious practices in life." He also spoke for "the Lutheran infiltration into Protestantism, for without this the Catholic Church would be the only hope of democracy." Resolutions were adopted calling for all citizens to vote.

Secretary Black presented his favorite subject of Stewardship, giving the history of the movement in the U. L. C. A., and pleading for active co-operation on the part of every brother in the raising of 100 per cent apportionment.

The Banquet

The banquet in the Grand Ballroom of the Fontenelle Hotel was the convention climax. Dr. Ross Stover presided as toastmaster. Among the guests introduced were Dr. W. H. Greever and Dr. F. H. Knubel. Dr. Knubel used acrostics to carry his greetings built on United Lutheran Church Brotherhood. He expressed his satisfaction at the new spirit of confidence he found at this convention.

The address of the evening was delivered by Dr. A. R. Wentz, President of Gettysburg Seminary. It was an intensely challenging appeal for co-operation in the business of caring for our younger sister churches overseas, orphaned by the war. He spoke of "the multitudes of destitute Lutherans left on our American doorstep by this war," 800,000 was the total, as many as the membership of twenty-eight of our thirty-one synods.

Said he, "Now if the U. L. C. A. were threatened with the loss of twenty-eight of her synods, it would keep the Omaha convention in session all winter, it would enact legislation to draft every Lutheran between the ages of six months and ninety years—universal conscription of men, women and children. We would authorize the commander-in-chief of the Lutheran army and navy to take over all the boards and agencies, the synods, the conferences and congregations, to conscript all Lutheran industry, diligence, wealth and imagination, to meet the emergency."

The more than four hundred guests received this appeal with evident feeling, and one saw many in earnest discussion after the banquet in halls and lobbies. There was much good fellowship, much greeting of old friends, and inspiring singing under the spell of Dr. Stover's leadership. So ended a convention that should find its meaning interpreted in more consecrated and more effective men's work in our congregations.

GIFT OF SEMINARY ALUMNI

A ROSE window of stained glass was dedicated September 17 in the chapel of Hamma Divinity School, Springfield, Ohio. This was designed and executed by Robert Marion Metcalf, an alumnus of Wittenberg of twenty years ago. Mr. Metcalf also taught at Wittenberg for three years, but since 1934 has been at the Dayton Art Institute. The window was dedicated by Dr. E. E. Flack, dean of Hamma Divinity. This window is the gift of alumni of the seminary and was paid for with funds which have accumulated for a decade or more.

TEXAS TIDINGS

By the Rev. James F. Vorkoper

RIGHT at the start we wish publicly to thank our Church and Publication House for the new Bulletin Service. Furthermore, our grateful appreciation should be extended to those willing men of the Pittsburgh Synod, the Rev. Bruce Shaffer, the Rev. L. W. Rupp and the Rev. G. Elson Ruff and others, who had the courage to initiate this fine aid to worship and parish education. Our people, in many cases, are keeping every copy. With the former type bulletin, most of the copies were left in the pews.

The Texas Synod pastors and congregations seemed to have had an unusually active summer. A large Lutheran League convention with 224 delegates, visitors and pastors was held in Cuero with the Rev. Fred Block and Dr. Fred C. Wiegman providing the guest inspiration. The former, from Oklahoma City, represented the U. L. C. A. Luther League Executive Committee, and the latter, from Midland College, visited Texas in the interest of the college at Fremont, Nebr., which is making such elaborate plans to entertain the U. L. C. A. convention which meets in Omaha. Sometimes when college presidents appear on the scene, people have a way of shying at his august presence or buttoning their purse pocket more securely. Not so in the case of genial Dr. Wiegman. He is a welcome visitor in Texas at any time.

A meeting of the Parish Education Committee was held during July under the gavel of the Rev. Don E. Elder, M.A., who acquired these last initials just recently. We do not believe that this extra handle was attached when he preached at the Texas University baccalaureate service, but was gathered locally at Rice Institute, Houston.

The Lutheran Workers' Institute was a successful attempt for the Texas Synod (U. L. C. A.) and the Texas District (A. L. C.) in joint leadership training. The buildings and campus of the Texas Lutheran College, Seguin, were opened for this joint effort. Sixty-four workers were enrolled for 107 credits. Twenty-six came from U. L. C. A. congregations and thirty-eight from A. L. C. congregations. Pastors Elder, Bechter and Vorkoper were on the staff from the U. L. C. A. The Rev. Prof. Adolf C. Streng was dean of the school. The Mission Committee of synod met twice during the summer. Dr. A. M. Knudsen visited Texas in August and met with the committee. While in Texas he visited several mission points and also consulted with the Planning Committee of Grace Church, Houston. This church has been suffer-

ing with growing pains. Hence the consultation. It has been decided to turn the new parish hall into a church building and use the present structure temporarily for a parish hall. Standing room has been at a premium in the little church, of which the Rev. N. H. Kern is pastor.

The apportioned benevolences of synod are in line with those of last year. With a number of Mission Festivals in the rural areas still to be held, it is expected that the benevolence will be greater than last year. A number of congregations have kept a schedule of fully paid apportionment each month of 1940.

Radio Station KVIC, Victoria, Texas, sends forth the voices of a number of our Lutheran pastors of that vicinity in their morning "Thought for the Day" devotional program. The Rev. J. M. Schedler of Victoria is on the committee of arrangements, whose task it is to secure speakers.

The Rev. E. Petersen, Weesatche, was invited recently to a negro service to deliver an installation sermon for a colored minister. He found a very high order of intelligence, singing that would put most white congregations to shame, prayers by various members of the congregation that were deep and full of meaning. The remark of the master of ceremonies after Pastor Petersen finished his sermon is significant: "We now realize that even among white people there are Christians!" Indeed, there is much doubt as to the quality of Christianity among the white nations today! Possibly some day the other nations will teach us what Christ and Christianity is. Here is a good argument for foreign missions . . . for the preservation of the best in Christian faith and culture . . . teach the heathen nations so they may bring it to us later!

Pastoral Conference

The Pastoral Conference of the Texas Synod was held in St. John's Church, Goliad, September 10 to 12. The Rev. and Mrs. E. J. Hirsch and congregation proved gracious hosts for the pastors and their wives. The first service was in charge of the officers: the Rev. J. C. A. Pfenninger, president, and the Rev. George Perry, secretary. President Pfenninger preached the sermon. At the service Tuesday evening the Rev. F. E. Eilers of Swiss Alp preached the sermon and the Rev. N. H. Kern of Houston read the service. On Thursday the sermon was preached by the writer, who was substituting for the Rev. R. O. Flechtner, who was called home on account of illness, and the Rev. Carl J. Deithloff read the liturgy for the Rev. R. G. Hartfiel, who was called away for the same reason. Papers

and addresses were as follows: the Rev. N. H. Kern, "Who Shall Commune, and How Should Such a Person Be Prepared for Communion?" the Rev. Paul Bechter, "A Unified Communion Service"; the Rev. Carl J. Deithloff reviewed Dr. Little's book, "Disputed Doctrines."

The officers of conference were re-elected.

During the sessions the Rev. H. C. Ziehe of San Antonio spoke about the situation in Lutheran world missions and asked the co-operation of the Texas Synod in the coming appeal for Lutheran World Action. Pastor Ziehe was appointed key man for Texas by the National Lutheran Council in this great cause.

We look forward to the coming visit of the Rev. Arthur H. Getz of the Parish and Church School Board in October. He will meet with the Parish Education Committee of synod during his stay in Houston.

While en route to the recent Luther League convention with a number of young people, in which convention he was to preach at the main service, the Rev. J. W. Kern of Vernon had the misfortune to accidentally wreck his car. No one was seriously injured, but the car was badly damaged. He returned to Vernon the day following the accident. His congregation is paying the major part of the costs of repair.

Grace Church, Harlingen, the Rev. J. C. A. Pfenninger pastor, recently underwent a face lifting. The technical word is "landscaping." The men of the church came with willing hands and beautified the property.

Holy Cross Church, Yoakum, President Bechter pastor, was recently renovated, and the completion thereof was celebrated with rededication ceremonies. The Rev. W. C. Wolfsdorff, a former pastor at Holy Cross, and the Rev. A. A. Hahn of Cuero assisted the pastor in the happy event. It is reported that the renovated building presents a very pleasing appearance in marked contrast to the rather drab interior of old.

Mr. Frank Zirjacks, a lifelong member of Trinity Church, Victoria, passed away recently. He was known throughout the county for his quiet Christian character. He had served thirty-nine years on the church council of "Old Trinity" and was the only honorary member of that body at the time of his departure. He was an older brother of Mr. C. C. Zirjacks.

Reformation Day Services

A synod-wide Reformation Service will be held in Cuero October 27, at which the Rev. Arthur H. Getz will

speaking. Redeemer and Grace, Houston, will hold their fourth annual Reformation Day Rally October 30 in Grace Church, the Rev. Donald Elder preaching. By the way, on their return from vacation the Elders were surprised and very much pleased with a kitchen shower. Not a bad idea at all, if you know what we mean, the way a pastor's purse looks after a vacation!

First Church, Austin, the Rev. Fred Kern pastor, is preparing to entertain the annual convention of the women of the church, known generally as the Women's Missionary Society, November 6 and 7.

St. Luke's, San Antonio, was busy with a survey of the immediate territory in preparation for a Preaching and Teaching Mission held September 30 to October 4.

While away on his vacation the Rev. E. Peterson of Weesatche heard the sad news that the parsonage, barn and garage burned. On his return he found the building replaced! The men of the congregation left their fields to build again the destroyed property.

MILWAUKEE MESSAGES

By the Rev. A. G. Streich

A UNIQUE Installation Service was conducted at *St. Matthew's Church, Wauwatosa, Wis.*, Sunday evening, September 15, when the Rev. William Niebling, the Rev. S. H. Roth and the Rev. I. R. Kraemer were installed as president, vice-president and secretary-treasurer respectively of the Wisconsin Conference. The sermon was preached and the installation was performed by R. H. Gerberding, D.D., president of the Synod of the Northwest, assisted by John I. Meck, D.D., of Racine, retiring conference president. In appreciation of the honor bestowed upon Mr. Niebling, the church council of St. Matthew's presented him with a gift to show their love and esteem.

Nativity Church, our youngest mission in Wauwatosa, celebrated the fifth anniversary of its basement church with a morning service and A. M. Knudsen, D.D., preached the sermon. In the afternoon the congregation dedicated its newly completed sanctuary with the Rev. William Niebling, president of conference, delivering the sermon. A dedication banquet was held the following Friday and Sunday morning, October 6, the Rev. A. C. Baughman, pastor of the church, conducted the services with the celebration of Holy Communion.

The Federation of Lutheran Laymen was feted at the Church of the Reformation September 17. This being their bi-monthly meeting, Mayor Carl F.

Of Chief Importance

College and Seminary Executives Urge Support of Educational Institutions

THERE never was a time when the education of men for the ministry was not important. In times like the present, when the security of the Church as well as the peace of the world is threatened, this is doubly important. The "evangelical succession" of Christian pastors, preachers, and teachers must not be broken.

The church is suppressed in Russia; it is crippled in Germany; its mission operations are facing a crisis; the temper and tension of the times vastly increase the difficulties which the church must encounter in all its life and work in our own land.

As a people we have not yet been called upon to drink of the cup of which other peoples are drinking. We, who are relatively strong and free, must strengthen our spiritual resources for our own future and in order to help others in desperate need. Never was the gospel of consolation and the gospel of courage more desperately needed than in this, our day.

We call upon the members of the Ministerium of Pennsylvania for a liberal offering on Reformation Day in behalf of our college and our seminary. Help us attain financial security and stability. Strengthen the spiritual forces, which alone can bring peace and blessedness to a suffering world.

LUTHER D. REED, President,
The Philadelphia Seminary.

Zeidler was the speaker of the evening. Officers were chosen for the coming year. Mr. L. B. Tendick was elected president, to replace Mr. C. E. Swensen, who declined re-election because of outside duties. All other officers were re-elected.

The Wisconsin Conference Brotherhood met at First Church, West Allis, September 29. Devotions were led by the Rev. Carl Burmeister, followed by the business meeting. The evening meeting was in charge of the Rev. J. W. Jacobson. Greetings were brought by the Rev. William Niebling, president of the Wisconsin Conference, and Mr. C. T. Swensen, ex-president of the Federation of Lutheran Laymen. The Rev. G. Kempf, president of the Conference Brotherhood, delivered the address on "Lutheran Men and Their Obligation Toward Youth."

The Lutheran Welfare Society is conducting its annual campaign for funds in the Milwaukee area. This worthy cause is receiving better support from year to year as our people learn of the work that is being done.

RECENTLY I received notice of a lecture on the subject, "The Breakdown of Christian Civilization." I am not at all sure that Christian civilization has broken down, but it is being put to a severe test, and there is widespread concern as to how it will come through.

Discussion of this subject usually swings around to the question, "What can we do about it?" and frequently ends there.

Is there no answer to this question? I believe there is. If I did not think so I would not believe in Muhlenberg College.

I believe that Muhlenberg is part of the answer to the question, which, it seems to me, might better be phrased, "What can we do to preserve Christian civilization?"

Because Muhlenberg College is an institution where positive, constructive Christian influences are at work every hour helping to shape the lives of hundreds of young men, it offers a way to help preserve Christian civilization.

Lutherans of the Ministerium of Pennsylvania have the opportunity at hand to do something definite, concrete and far-reaching as their answer to the troublesome question. This opportunity is the annual Reformation Day offering in behalf of Muhlenberg College and the Philadelphia Seminary.

LEVERING TYSON, President,
Muhlenberg College.

The Wisconsin Conference met at First Church, West Allis, September 30 and October 1, opening with a Communion Service conducted by the officers. President Niebling delivered the sermon. The Rev. S. H. Roth was chaplain. Devotions were led by the Rev. A. Midland, the Rev. J. Shannon and the Rev. W. Stuhr. Papers were presented on "The Pastor and His Call," by the Rev. Clement Zeidler—discussion led by the Rev. G. Kempf; "The Pastor in His Study," by Prof. Paul E. Huffman, Ph.D.—discussion led by A. A. Zinck, D.D.; "The Pastor and His People," by the Rev. H. C. Rex—discussion led by Dr. J. I. Meck.

A Home Missions Conference was conducted in connection with the above. The Rev. R. B. Reed was in charge. Dr. A. M. Knudsen discussed the topic, "Home Mission Friends in the U. L. C. A.," and the Rev. Dwight Shelhart, "Home Mission Problems in Wisconsin." These conferences have been coordinated to save the pastors time and transportation expenses required to attend them.

REORGANIZATION IN THE TRAINING SCHOOL OF THE BALTIMORE DEACONESS MOTHERHOUSE

AT THE June meeting of the Board of Deaconess Work the report of the special committee on reorganization of the instructional staff and curriculum of the Motherhouse was approved.

The school year opened October 1 under the newly organized plans with a number of new teachers, a revised curriculum and additional courses. The present teaching staff consists of Dr. Anne Seesholtz, Dr. Helen Garber, Prof. Ruth Cummings, Sister Martha Hansen, Sister Nora McCombs, R.N., Dr. H. D. Hoover, Dr. William A. Wade, the Rev. Henry J. Whiting, and George R. Weitzel, B.C.S., C.P.A. Some are doing full-time service and others part time.

The courses this year include: Missions (The Psychology of Missions, The Fields and Their Needs, Comparative Religions and Personal Culture); Christian Doctrine; The Worker and Her Bible; Church History; Health Course (Personal Hygiene, Nursing and Recreation); New Testament; Old Testament; Christian Education; Phonetics; Diaconics; Pastoral Theology; Liturgies; Field Work in Inner Missions (Institutional Missions, Family and Child Care, Hospital Visitation, and Youth Guidance); Practice in Weekday Church School; Church Records and Office Administration.

The student body includes young women from the states of Ohio, New York, Iowa, Pennsylvania, Maryland and North Carolina, most of them taking the special courses preparatory to parish work and other Christian service. Among them are four second-year probationers and one candidate.

With the entrance requirements of candidates now including two years of college work, it has been necessary for a number of young women desiring to enter training to take their college work. The number of candidates will be smaller for a while, but in the future there will be more and they will be better prepared.

Among the recommendations unanimously adopted by the Board at its June meeting is the following:

"That the Motherhouse look forward to the establishment of an admission standard that shall require a college degree or its equivalent from all applicants for both the diaconate and other parish work. The committee recognizes the fact that this cannot be accomplished immediately."

The address at the opening service October 3 was made by the Rev. Gerald G. Neely, pastor of Christ Church, York, Pa.; his theme, "Holding the Light Higher." A good rep-

resentation of Board members, pastors, members of our local congregations and friends were present. Following the service all present were invited to the parlor for an informal social, and the students met many people of the local congregations. All the second year students, including probationers, are assigned to local congregations for the Sundays and Tuesday afternoons to assist in church schools and visitation.

WEST VIRGINIA WOMEN CONVENE

THE twenty-seventh annual convention of the *West Virginia Synodical Missionary Society* was held at Jackson's Mill August 25-29 in conjunction with the other organizations of the synodical body. The convention used the triennial theme, "Thy Kingdom Come," and the goal of "Advance." Mrs. F. Lee Fresh of Clarksburg presided at the business sessions.

The society was honored in having with them Miss Laura Gilliland, missionary from Africa, who addressed the entire convention on Missionary Night in a most fascinating manner. During the same evening a missionary pageant, "In Christ There Is No East or West," based upon the mission study book, "Women and the Way," was presented by the Clarksburg society. The annual Stewardship Tea held on the veranda of Mt. Vernon Hall was a highlight of the week. At this time the stewardship gifts were presented by each society. The guests were presented with colorful lei as they arrived and were entertained with an interesting program.

Mrs. Charles G. Aurand of Wheeling was installed as the new president of the synodical society. The delegates chosen to represent the West Virginia body are: Mrs. F. Lee Fresh and Mrs. Charles G. Aurand. The society reported progress during the past year.

E. V. SNYDER, Reporter.

462 ATTEND ILLINOIS LUTHER LEAGUE CON- VENTION

BY TRAIN, chartered bus and automobile, came Leaguers from Southern, Capital, Chicago, Greater St. Louis and Northern Districts to attend the forty-sixth annual convention of the Luther League of Illinois, held in Sterling, Ill., August 30-September 2. From every window as we arrived we were greeted with the sign, "Welcome, Luther Leaguers."

Our host was Northern District, our home, St. John's Lutheran Church, the Rev. Albert H. Keck, Jr., pastor. Un-

der the able guidance of Larry Deets, president of the Northern District, and his capable assistants, there was never a dull moment.

Registration began on Friday and from then on Leaguers came to help make up the largest state convention yet held in Illinois. Total registration was 462; 330 attended the Intermediate luncheon, and 475 the banquet.

"Forward With Christ," was the convention theme. Three inspirational meditations were given by the chaplain, the Rev. W. W. Roth, of St. John's Church, Springfield; "Forward With Christ—Turn," at the Communion Service; "Forward With Christ—Follow"; and "Forward With Christ—Worship." Pastor Roth urged the young people to turn from this world and follow after Christ, worship Him and so in turn inspire others to follow Him.

The Rev. A. H. Keck, Jr., preached Sunday morning on "Forward With Christ—Pray," and showed that we cannot go Forward With Christ without praying for His help and guidance.

The banquet speaker was C. H. Hightower, D.D., of Mt. Morris, Ill., who spoke on "Forward With Christ—Learn." He laid emphasis on the fact that we cannot go forward unless we learn from Christ how to live and how to die.

The Rev. F. Eppling Reinartz, Secretary for Promotion of the United Lutheran Church in America, gave the Sunday night address, "Forward With Christ—Serve." He enumerated the many ways, no matter how small, in which we can serve our Lord. As he so aptly termed it we should be "Politicians for Christ." The closing sermon was preached by the Rev. Edward A. A. Kreppert of Hope-Epiphany Church, Chicago, Ill. He spoke on "Forward With Christ—Share." We must share in our knowledge of Christ by giving freely as we have received freely.

The convention highlight was the presence of Alvin H. Schaediger, president of the Luther League of America. He spoke at both the Intermediate luncheon and the Sunday morning Bible class, and stressed "The New in Luther League."

The business sessions were conducted under the direction of Jerry Powers, president of the Luther League of Illinois. The new constitution of the Luther League of Illinois was adopted as set up by John Dameron and the Rev. K. Bruno Neumann. The new Missionary Objectives for the coming year is Nachusa Orphanage and the Inner Mission Society of Chicago.

Sustaining Membership was brought before the Leaguers and they were urged to do their part. The reports of the Executive Committee members showed that they are truly going "Forward With Christ."

New officers for the coming year are as follows: President, John Dameron, Greater St. Louis District; vice-president, Robert Salzgeber, Chicago District; secretary, Caroline Pieper, Northern District; promotional secretary, the Rev. K. Bruno Neumann, Capital District; Life Service Secretary, Helen Foley, Greater St. Louis District; missionary secretary, Mildred Hoffman, Capital District; educational secretary, Martha Cox, Chicago District; intermediate secretary, Dorothy Vick, Fox Valley District.

During the convention three issues of the "Herald" were published and a fine job was done by the staff. The Life Service Flags of the districts were on display together with an honor roll of outstanding Leaguers in each district.

From every standpoint, it was one of the most inspirational conventions held and thanks are due the Northern District for their splendid work.

And so back to Southern, Capital, Chicago, Greater St. Louis, and Northern Districts, by train, chartered bus and automobile went Leaguers with two important dates to remember, Kitchener-Waterloo, Ontario, Canada, July 3-7, 1941, for the twenty-third biennial convention of the Luther League of America, and St. John's Church, Springfield, Ill., as guests of Capital District for the forty-seventh annual Luther League Convention of Illinois.

MARTHA COX, Reporter.

GOAL OF \$200,000 SET FOR SUSQUEHANNA UNIVERSITY

AT THE annual meeting of the Board of Directors of Susquehanna University held October first on the campus, a program looking toward the celebration of the eighty-fifth anniversary of the institution's founding, in 1943, was outlined. The program calls for the gathering of \$100,000 for a new classroom building, to be matched by \$100,000 additional endowment. Already a building fund has been started and several gifts have been made. While there is to be no major campaign at the present time, the directors decided to seek gifts continuously.

Several reports, including those of the president, the dean of the college, the dean of women, the librarian and the auditor, were presented, which showed steady progress in all directions. The auditor's report showed a balanced budget. President Smith reported that Susquehanna University had won additional honors in the field of music by being accredited by the State Council of Education for the training of supervisors of public school music, as well as teachers. He also reported that a gift of

a number of three-year paid subscriptions to important magazines for the library had recently been made by the Carnegie Corporation of New York.

Dr. William M. Rearick, president of the Board of Directors, presided. In addition, two new directors nominated by the Central Pennsylvania Synod were duly elected as follows: Mr. J. Frank Thompson, York; and Dr. Ross H. Stover, Philadelphia, Pa.

Susquehanna University students inaugurated the first "religious emphasis week" of the current college session September 30. Dr. Ross H. Stover, pastor of Messiah Church, Philadelphia, concluded a series of addresses to the student body on the morning of October 2 in the college chapel. His concluding address was titled, "The Spirit That Wins," and summed up his three-day speaking session.

Since the early days of the founder of Susquehanna University, the institution has been devoted to the task of Christian education with definite character-building traits. The administration at the Selinsgrove college feel that the aim of the church-related college is to build Christian character.

175 YEARS OLD

Trinity congregation, Stephens City, Va., is 175 years old, having been founded in 1765. The early history of the congregation is obscure, since no written records of that day have been preserved. The first pastor of whom we have definite record was the Rev. Christian Streit, the great Lutheran pioneer preacher of this section, who ministered to the congregation at Winchester and many other congregations of the early days. He first came to Trinity congregation in 1785. Since then the congregation has been served by twenty pastors.

The first church was built of logs and stood near the old Lutheran cemetery across the street. The second church was a brick edifice, across the street from the present building. This was erected in 1812 and was enlarged in 1851, and was used as a hospital during the Civil War. This building gave way in 1906 to the present beautiful Gothic church, built during the pastorate of the Rev. C. W. Cassell.

Many devout people have worshiped in these three buildings. Many Christian people have given of their means, their strength, their spirit, that the Church might live in Stephens City. Trinity congregation is 175 years old, but she is still vigorous.

Congratulations to Pastor Frank Roof and Trinity congregation. Speakers for the week of services included Dr. Charles J. Smith, Dr. G. Morris Smith,

Dr. Luther W. Strickler, and the Rev. J. B. Cassell. These speakers are sons of former pastors of Trinity. The Rev. Lewis Koon was a speaker Sunday afternoon, August 25, and was the official representative of the Lutheran Synod of Virginia.

CENTENNIAL AT RAYMERTOWN, N. Y.

AUGUST 27 the Lutheran Church at Raymertown, N. Y., of which the Rev. Everett F. Wright is pastor, celebrated its one hundredth birthday. In preparation for this event approximately \$1,500 was spent for renovation. The interior of the church was redecorated, the pews and woodwork varnished, indirect lighting fixtures installed, a new carpet laid, and the chancel was remodeled to permit the installation of an altar, pulpit, and lectern. This remodeling of the chancel and furnishings—including fair linen, cross, and vases—were gifts of members and one organization of the church.

The church was reopened for service August 25, after having been closed for five weeks. Three services were held in connection with the celebration. Sunday morning the pastor preached and administered the Holy Communion. In the evening the Rev. Lauren H. Grandy of Troy was the guest speaker. This being Community Night, a number of visiting clergymen brought greetings. Tuesday evening a historical service was held. The Rev. B. Q. Hallenbeck, predecessor of Pastor Wright, brought a message under the title, "Reminiscences." Greetings from two of the three other living former pastors, the Rev. Charles G. Empie and the Rev. Stanley Haverly, were read. Pastor Wright gave "Glimpses in the Past." All services were well attended.

This congregation was organized with thirteen members. Its present enrollment is 124 confirmed and 86 communing members. Thirteen pastors have served the congregation, the longest pastorate being that of Nicholas Van Alstine, D.D.—twenty-nine years. Mr. Wright has been on the field since April 1, 1934.

COMPLETES FIFTY YEARS OF SERVICE

THE Church of the Reformation, Caroline and Lanvale Streets, Baltimore, Md., is celebrating its fiftieth anniversary and as an anniversary project is completely redecorating its sanctuary, modernizing its pipe organ and installing new carpet and lighting fixtures.

The church was organized in a rented house at 1742 East North Avenue in

1890 by the Rev. Charles F. McDaniel. In 1891 a wooden chapel was erected on the present site. In May 1893 a stone chapel was dedicated under the leadership of the Rev. D. Frank Garland, who served about five years and was followed by the Rev. U. S. G. Rupp.

In October 1910 the Rev. W. E. Brown began his pastorate. The congregation grew rapidly until misfortune struck in 1914. During the night of March first, amid a raging wind and snow storm, fire totally destroyed the church and its furnishings. Plans were immediately made for a modern stone building and operations began. Neighboring churches graciously offered their facilities and

services were continued. In May 1915 the present edifice was dedicated.

Mr. Brown accepted a call to the Fourth Lutheran Church in Springfield, Ohio, and in March 1917 Luther F. Hoffman, D.D., was installed as pastor of Reformation Church.

During the Fortieth Anniversary Services of the church, the last mortgage note was burned. Never in the history of the church have missionary or benevolent obligations been neglected. Having found it necessary to secure a parish worker, Sister Theodora Schmidt was called and served faithfully for sixteen years until called home due to illness of her parents.

In May 1937 the Rev. Howard F. Reisz was appointed assistant pastor and became pastor in April 1939, when Dr. Hoffman resigned on account of ill health and was appointed pastor emeritus. Miss Harriet Engelbrecht is the church secretary.

Rededication services were held Sunday, September 29, at which time Dr. Carl C. Rasmussen was the guest preacher. The evening service was in honor of ministerial sons of the church, and Dr. Henry W. Snyder of Washington, D. C., preached the sermon. Tuesday evening the congregational banquet was held; Wednesday the guest speaker at Former Pastors' Night was Amos John Traver, D.D., president of the Maryland Synod. Charles E. Moylan, Esq., spoke Community Night. Friday evening a musical was held in the rededicated church, and the anniversary celebration closed Sunday morning with the administration of the Lord's Supper and reconsecration services.

of New York, delivered the sermon, giving due recognition to the blessed ministry of Dr. von Hahmann at Trinity Church and in the Church at large.

On the evening of September 25 his church honored him by a splendidly arranged and well-attended social affair at which Mr. Charles Waterstreet was the efficient toastmaster. The Junior Choir and Orchestra supplied pleasing musical entertainment. Speeches were delivered by Dr. E. Rohdes of the Presbyterian Church of Amsterdam for the city; by Dr. A. Dillenbeck for the Mohawk Valley Ministers' Association; and by Pastor K. Riebesell for the German Conference, whose president Dr. von Hahmann has been for many years.

All speakers pointed out the remarkable material and spiritual success of the ministry of Dr. von Hahmann and his beloved wife. Both Pastor and Mrs. von Hahmann received many and valuable tokens of love and deep affection of the people of Trinity Church. The Doctor spoke of the faithfulness and lasting loyalty of his people.

Here is a short and telling summary of his ministry: Members baptized, 421; confirmed, 439; otherwise received, 243; marriages, 248; burials, 435; communicants, 21,365; home and sick communion, 752.

Income and expenditures during the past twenty-five years: Current expenses, improvements of property and repairs, \$181,833; Synod of New York all causes, \$71,202; merciful work, \$37,774; bequests and memorials, \$6,870; improvements to property, \$68,349; all monies received, \$297,679.

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SILVER JUBILEE IN AMSTERDAM, N. Y.

SEPTEMBER 15 Dr. E. H. von Hahmann and Trinity Church of Amsterdam celebrated a specially arranged jubilee service: the twenty-fifth anniversary of his pastorate there. Due to the precarious condition of his health the celebration could not be undertaken as was originally planned. Dr. Samuel G. Trexler, president of the United Synod

FORTIETH ANNIVERSARY

Pittsburgh, Pa. St. Luke's Church celebrated its fortieth anniversary in September with the completion of an extensive program of improvements to the property, which included the refrescoing of the interior of the commodious stone edifice, and a very successful Every Member Canvass for liquidating the church debt of \$5,000.

This church was organized in 1900 with thirty-five charter members, four of whom are still among the membership, and has been served by three pastors: the Rev. J. W. Romich, deceased; Dr. H. W. A. Hanson, now president of Gettysburg College; and Dr. G. Arthur Fry, who is rounding out his twenty-eighth year in this pastorate. In these forty years this church has received into its fellowship 2,261 adults and has a present communicant membership of almost 600. For all purposes the congregation has raised \$491,000, of which \$128,000 was for benevolence.

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The Rev. Ross H. Stover, D.D., LL.D., S.T.D.
Pastor

Sundays—9 A.M., 10 A.M., 11 A.M., 7.45 P.M.

AMERICA'S LARGEST REGULAR MID-WEEK SERVICE
THURSDAYS—7.30 P.M.

(Services Broadcast over Station WDAS)

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DR. STOVER'S LITTLE BOOKLET—"The Man Who Swears," 10 cents. Address the Church.
"I'll Tell You Why I Am a Protestant," 25 cents. Address United Lutheran Publication House.

OF COURSE WE'LL SUCCEED

(Continued from page 2)

Will they, because of the laxity of our home churches, go back to heathenism, cannibalism, sorcery and witchcraft? These congregations are young and still need our help to fight the many temptations. Through you God will give these people strength to continue the fight against Satan.

"Unfortunately our mission is not able to render financial help; but we cry out to God as Hagar did, 'Let me not see the death of the child!'"

ADINA PIETZ, New Guinea.

"Lutheran missions in New Guinea have not ceased thanking God for the financial help made possible for them during the last war. During that period \$100,000 was sent to New Guinea by Lutherans in America. A fine gesture on the part of our Lutherans! Without this help Lutheran missions in New Guinea would have suffered a possible loss of all that had been built up since the inception of mission work there in 1886.

"During the present war the situation is even graver."

H. ENSER, New Guinea.

COMMISSION OF ADJUDICATION

The semi-annual meeting of the Commission of Adjudication of the United Lutheran Church in America will be held at the Hotel Raleigh, Washington, D. C., Wednesday, November 13, at 10.00 A. M. George J. Gogaware, Sec.

CONFERENCES

The third annual convention of the Alleghany Conference of the Central Pennsylvania Synod will be held in Rockwood Lutheran Church, the Rev. H. G. Hohmann pastor, October 28 and 29. Opening session, 2.30 P. M., October 28. J. S. Shannon, Sec.

The fall session of the East Pennsylvania Conference of the Central Pennsylvania Synod will be held in St. Matthew's Church, Broad and Mt. Vernon Sts., Philadelphia, Pa., the Rev. T. Benton Peery, S.T.D., pastor, Thursday, November 7. The first session will convene at 10.30 A. M.; sessions at 2.00 and 7.30 P. M. J. F. Knitfle, Sec.

The third annual convention of the Susquehanna Conference of the Central Pennsylvania Synod will be held October 24 in Christ Church, Lewisburg, Pa., the Rev. Vernon D. Naugle pastor. The convention will open at 9.30 A. M. with the Holy Communion Service. The Brotherhood Banquet will be held at 6.15 P. M. Paul W. DeLauter, Sec.

The West Pennsylvania Conference of the Central Pennsylvania Synod will hold its third annual convention in St. John's Church, Bolling Springs, Pa., L. A. Bush, D.D., pastor, Monday and Tuesday, November 13 and 19. The convention will open at 10.30 A. M., Monday, the 18th, with The Service. The sermon will be preached by President Ralph R. Gresh, and the clerical officers will administer the Communion. Business and Conference sessions, Monday, 1.30 P. M. and Tuesday, 9.15 A. M. and 1.30 P. M. Laymen's meeting Monday at 7.45 P. M. H. W. Sternat, Sec.

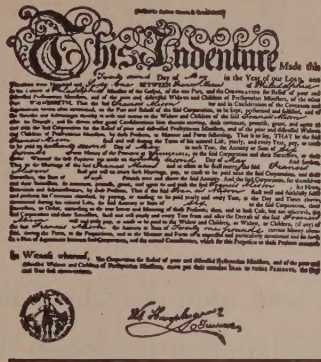
The Northern Conference of the Illinois Synod will meet November 4 at Trinity Church, Milledgeville, Ill. Opening session with communion at 10.00 A. M. R. C. Shawl, Sec.

The fall conference of the Kentucky-Tennessee Synod will be held in St. Matthew's Church, Paducah, Ky., the Rev. Howard Wessling pastor, November 12 and 13. Opening session, 7.45 P. M., November 12, with the Sacrament of the Holy Communion. Day B. Werts, Sec.

The Central Conference of the Pittsburgh Synod will hold its fall convention Monday, October 28, at Christ Church, Millvale, Pa., the

President of Pennsylvania, Pa.

(Editorial Note: See page 48)



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Rev. C. B. Daniels pastor. Matins at 9.00 A. M. and Holy Communion at 4.30 P. M. Church Councilmen's Conference, 8.00 P. M. George E. Little, Sec.

WOMEN'S MEETINGS

The twenty-sixth annual convention of the Women's Missionary Society of the Georgia-Alabama Synod will be held October 30-November 1 in the Church of the Resurrection, Augusta, Ga., W. A. Reiser, D.D., pastor. Opening service with Holy Communion, Wednesday, 8.00 P. M. Mrs. A. V. Koebley, Rec. Sec.

The twenty-first annual convention of the Women's Missionary Society of the Michigan Synod will be held October 23-25 in Reformation Church, Detroit, Mich., the Rev. C. F. Stickles pastor. Mrs. J. C. Showalter, Sec.

The fifty-fifth annual convention of the Women's Missionary Society of the United Synod of North Carolina will be held October 29-31 in Haven Church, Salisbury, N. C., the Rev. C. A. Phillips pastor. Mrs. E. R. Lineberger, Sec.

The Women's Missionary Society of the Pacific Synod will meet in their thirty-fourth convention in St. James Lutheran Church, Seattle, Wash., the Rev. K. Simundson pastor, October 28-31. Jean Pearson, Sec.

The thirty-fourth annual convention of the Women's Missionary Society of the Southern Conference of the Synod of California will be held November 1, in the First Lutheran Church at 233 S. Kenwood St., Glendale, Calif., the Rev. James P. Beasom, Jr., pastor. Ruth Larson, Sec.

The fifty-fifth annual convention of the Women's Missionary Society of the Allentown Conference of the Ministerium of Pennsylvania will be held Thursday, November 7, in St. Peter's Church, Packer and Vine Sts., Bethlehem, Pa., the Rev. Corson C. Snyder pastor. Elizabeth C. Haller, Sec.

The forty-fifth annual convention of the Women's Missionary Society of the Lancaster Conference of the Ministerium of Pennsylvania will be held Thursday, November 7, in Holy Trinity Church, Ephrata, Pa., the Rev. Paul J. Henry pastor.

Sessions at 9.45 A. M. and 2.00 P. M. An executive meeting at 9.15 A. M. will precede the convention sessions. The speakers: Ralph H. Long, D.D., Lutheran World Convention, New York, N. Y.; Miss Myrtle Wilke, missionary to South America; and a migrant worker. Mrs. John R. McClellan, Rec. Sec.

The forty-fifth annual convention of the Women's Missionary Society of the Norristown Conference will convene at 9.45 A. M., Thursday, October 31, in St. Michael's Church, Sellersville, Pa. Dr. Betty Nilsson of India and C. Franklin Koch, D.D., executive secretary of the Board of Social Missions, will address the meeting. Mary B. Logan.

The fiftieth annual convention of the Women's Missionary Society of the Pittsburgh Conference of the Ministerium of Pennsylvania will be held Thursday, November 14, in St.

John's Church, 61st and Columbia Ave., the Rev. Clifford E. Hays pastor. Sessions at 10.00 A. M., 2.00 P. M., and 8.15 P. M. Anniversary dinner at 6.00 P. M. Dr. E. P. Pfattheicher will be the speaker at the morning session, Dr. Betty Nilsson and Miss Myrtle Wilke in the afternoon. The anniversary pageant, "And They Went Forth," will be presented in the evening. Leona M. Bechtold, Sta. Sec.

The thirty-sixth annual convention of the Women's Missionary Society of the Pottsville Conference of the Ministerium of Pennsylvania will be held Thursday, October 31, in St. Paul's Church, Orwigsburg, Pa., the Rev. C. Elwood Huegel pastor. Mrs. Gilbert J. Martin, Sec.

The forty-fourth annual convention of the Women's Missionary Society of the Reading Conference of the Ministerium of Pennsylvania will be held Wednesday, November 6, in Hope Church, Front and Greenwicks Sts., Reading, Pa., the Rev. Horace Menn pastor. Bessie A. Hadesty, Sec.

The forty-fourth annual convention of the Women's Missionary Society of the Wilkes-Barre Conference of the Ministerium of Pennsylvania will be held Wednesday, October 30, in Trinity Church, West Hazleton, the Rev. J. J. Neudoerffer pastor. Sarah F. Otto, Sec.

The convention of the Women's Missionary Society of the New Jersey Conference of the United Synod of New York will be held at the Church of the Good Shepherd, Weehawken, N. J., the Rev. Charles K. Fegley pastor, Wednesday, October 30. Mrs. M. F. Walz, Sec.

The twelfth annual convention of the Women's Missionary Society of the New York Conference of the United Synod of New York will meet Friday, October 25, in St. John's Church, 1343 Fulton Avenue, Bronx, N. Y., the Rev. H. C. Freimuth pastor. Sessions will begin at 10.00 A. M. Mary MacDonald, Sec.

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Brody, D.D., J. Daniel, from 825 W. Marlon St., Elkhart, Ind., to 2004 Oakland Ave., Elkhart, Ind.
Brown, T. S., from 632 E. 37th St., Savannah, Ga., to 512 Habersham St., Savannah, Ga.
Koepp, Walter E., from 316 High St., Lanark, Ill., to 5004 Wellington Ave., Chicago, Ill.
Machetzki, Paul O., from United Lutheran Church Mission, New Amsterdam, Berbice, British Guiana, South America, to Menges Mills, Pa.
Munster, K. W., from Box 272, Saegertown, Pa., to Venango, Pa.
Ritchie, E. L., from 1422 "A" St., S. E., Washington, D. C., to 1639 Hobart St., N. W., Washington, D. C.
Schmidt, A. E., from Box 227, Irving, Ill., to Forreston, Ill.
Shaner, M. L., from Newport, Va., to Cambria, Va.
Swanson, Franklin A., from 1701 Morse Ave., Chicago, Ill., to 6541 S. Hoover St., Los Angeles, Calif.
Trojan, Richard Henry, from 3527 Oliver St., Fort Wayne, Ind., to 3620 S. Hanna St., Fort Wayne, Ind.
Weng, Ph.D., D.D., Armin George, from 135 Euclid Ave., Park Ridge, Ill., to 800 S. Clifton Ave., Park Ridge, Ill.

That they may know . . .



"We wait until the Christ shall come
Again to heal the lame, the dumb,
The ignorant, whose eyes are dim --
Oh God, help us prepare for Him."

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM . . ."

A man without knowledge of the Gospel of Christ must live in spiritual poverty. He is apt to suffer from "psychic hallucinations." He cannot be a Christian if he knows nothing of Christianity. He cannot know the abundant life of which Jesus spoke if he lives within the narrow walls of prejudice and fear. Knowledge of the truth could break down these walls. It is his duty to seek a source of information.

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